THE

Reformed Gentleman:

OR, THE

Old English Morals

Rescued From the

Immoralities of the Present Age.

SHEWING

How Inconsistent those Pretended Genteel Accomplishments.

Of { Swearing, Drinking, } { Whoring and Sabbath-Breaking: }

Are with the True Generosity of an English Man.

Being Vices not only contrary to the Law of God and the Constitutions of our Government both Ecclesiastical and Civil, but such as cry loud for Vengeance without a speedy **Reformation.**

To which is added a Modest Advice to Ministers and Civil Magistrates, with an Abridgement of the Laws relating thereto, the King's Proclamation and Queens Letter to the Justices of *Middlesex*, with their several Orders thereupon.

By *A. M.* of the Church of *England.*

Nobilitas sola est atque Unica Virtus. Juvenal

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Tamquam Vir. Rom. Middlesex. July 8. 1693.

Printed for T. Sanderson at the King's Arms near St. Dunstan's Church. 1693.

TO THE READER.

Impartial Reader,

IF ever any Age needed a *Boanerges*, this Lethargick one of ours certainly does; nothing but Thunderclaps, and Miraculous Judgments being able to raise Mankind from their dead sleep of Sin, and to rouse them from their Carnal Security and Impious Stupidity. 'Twas this lamentable Prospect of the unconcernedness of the Nation we live in, that set me upon the following undertaking.

Never did any People commit such Enormities, and seemed so insensible whether they had been guilty of them or no, as our *English Vitiosoes* at present: For if you tell the Prophane Wretch of his Swearing, tho the Oath is scarce out of his Mouth; yet you shall hear him avouch by an Oath or two more that he did not Swear.— If you tax another of being Drunk; *Pshaw, Pshaw!* crys the Brute, *that's a small Fault; pray who is free from the Peccadilloes of the Bottle?* — If you charge a Third with Whoring; *Who,* replys the Lascivious Spark, *can forbear indulging the inviting Motions of Flesh and Blood? And what man but an Anchorite or Hermit can resist the Impetuous Inclinations of his Youth?* — If in the last place you advise any to be more Religiously Observant of the Lords-Day; *Why, who* (says the Licentious Libertine) *has required this at our hands?*

hands? Is it not enough to go twice a day to Church on the Sunday, *but we must be Puritans and Phariſees at home too?*

This being the true Account of the deſperate Caſe of our debauched Times; What remains, but that ſome one ſhould, tho I perhaps have not with Rigour and Menaces, with Thundrings and Lightnings enough, made them ſenſible of their Condition; leſt ſoothing themſelves up with the conceit of Gods Mercies, and Chriſt's meritorious Death and Satisfaction for their Sins, they remain ſtill in the Suburbs of Hell, and dance ſo long about the Pit of Deſtruction, till they irrecoverably fall into their Eternal Ruin? Do the Phyſitians uſe gentle Applications, and only ſtroke their Apoplectic Patients? No certainly, they find Rubbing and Chafing, Pinching and Wounding, Scarrifying and

Cupping little enough to make them recover of their Dead Fit. And ſhall the Soul in as deep an Apoplexy as ever the Body felt, have ſoft things ſaid to her? Shall the Obdurate Conſcience, and the Heart as hard as the nether Milſtone be ſoftly anointed as it were with Oyl, and bound up as if nothing ailed them? Certainly thoſe Balſamicks would do better, when the Wound is laid open and ſearched throughly; when the Soul is touched to the quick, the Conſcience pricked with the Senſe of its own Guilt; and the Heart brought down to a Melting, Bleeding Temper. I am confident the Binding up the Sore before it be half Dreſſed, and drawing a Skin over the unhealed Part is a ready way to cauſe a Gangreen. And I am as confident, that ſpeaking Peace to a People, when there is no Peace belongs

longs to them, and the gentle treatment of Vice is the great Cauſe of its ſpreading the Contagion, and of making the Infected inſenſible of the Plague, till ſuch time as it has got ſuch ſure footing, that a Cure without a Miracle is deſpaired of.

And ſince things are in ſuch a deſperate Caſe, what ſober man can forbear wiſhing that Impiety were reduced into ſome degree of Modeſty; and that Wickedneſs were but ſcared into Corners, that it may at leaſt from henceforth not dare to outface the Light, and boaſt of its numbers in the Eye of the World? And any rational man would be forward to think this might eaſily be done in a Country, where Chriſtianity is profeſſed in its Original Purity, and where the Fundamental Laws and Inſtitutions favour the Attempt. But

alas! we find, tho we have Statutes to that purpose made to our hands, tho the Great Wheels have moved, and we might have expected the lesser Orbs would have followed the Motion: yet most men stand still, and those, which do move, make but a very tardy motion by reason of the Opposition of a Major Party; whose Clamours are so great as to make the suppressing of Prophaness and Debauchery the Great Grievance of the Nation. So that tho there should be a Scheme proposed by the Best and Wisest of the Nation for accomplishing the Design, tho there were more Laws made to back those already in force; yet when that is done it would be to little Effect, unless there could be found Persons of that Courage, Generosity, Conduct and Prudence, as might accordingly put the same in Execution.

tion. But where to meet such as are Endowed with those Qualifications will be the harder Task, if we consider that we live at present in a World which never yet was so happy, as the Good made the Larger and the Rising Party.

As Reformed as this Age pretends to be, he knows very little of the World, that sees not the great need this Corrupted Island has of a *Speedy Reformation*: A Work of so great a Consequence, which not only Good Men ought to endeavour, but the Bad ought to desire, and all ought one way or other to promote. But what Rubs and Remora's, what Disappointments and unexpected Discouragements has so Necessary a Work met with of late from some, who should have been by the Obligation they lie under its forwardest Promoters

and

and Encouragers? It would ſeem too reflecting to inſiſt hereon, and therefore I leave the perſons concerned to conſider with themſelves whether they have acted like Chriſtians, or ſo much as like Engliſhmen, in doing what in them lies to hinder ſo Glorious a Deſign.

That we are a People that do need a Reformation: That we are not ſuch white and undefiled Creatures as we take our ſelves to be: That as long as we continue in thoſe Open and Crying Sins, under which our Land at preſent groans, we cannot expect the Conſummation of ſuch Mercies, as are already begun for us, but a certain fearful looking for of Judgment and Fiery Indignation devouring us from the face of the Earth: That all our Pretences to Religion, and of our being of this or that Church

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ſignifie nothing without a Holy Life, and the keeping our ſelves Pure from the Corruptions of the Age: That thoſe, who are in the Gall of Bitterneſs, and involved in the Labyrinths of Sin, may extricate themſelves and come out of the Midſt of *Sodom*, and fly for Refuge to a Spiritual *Zoar*, before the Deſtroying Angel overtake them with his Plagues; it is the Deſign of the following Diſcourſe to ſhew. To which end I have not ſpared to draw thoſe Vices I have handled in their proper, lively, and real Natural Colours: To lay the Plague, the Curſe and the Judgment at the Right Door: To call the Blaſphemer, the Intemperate, the Unclean Perſon and the Prophane by their Proper Names: And to tell them of the Miſeries, Calamities Wants, Diſeaſes and Death which are their

Portion in this Life; and of the never-dying Worm, the never-ceasing Pains, the never-ending Torments and the Eternal Unquenchable Flames, which (without God's Mercy upon their Repentance) will be their Lot in another World.

And truly I am so far from wishing any severe word in the Ensuing Treatise unwritten, that I am afraid of nothing so much, as that (being infected with the Epidemical *Prudentials* of the Times) I have treated Vice too gently, and used the Vile Enormities too favourably. I could wish with all my Soul that every word therein were as sharp as Arrows, and as keen as a two edged Sword, that they might stab the Sins (I have treated on) to the very Heart, and bring the Offenders to such a Pass, that they might be necessitated to flee to *Jesus*

for

for the Soveraign Balsom of his Blood to heal their wounded Consciences, and that being there they might see the necessity of living a Holy Life, lest they set their own, as well as their Saviours Wounds a bleeding afresh.

I have but one Word more to add, which is, to advertise the *Reader*, that I had an Intention of treating upon some other Malignant and Capital Vices; but perceiving that thereby I should swell this Work to a larger Volumn, than I designed this Manual should be; and considering, that, by advancing the Price above the Vulgar Reach, I should rob the Inferiour Rank of People of the benefit thereof, and so lose the very end of publishing it for a Generall Good: I confin'd my self to speak only of those sins, which seemed to bear the most uncontroul-

able

able ſway in this our Iſland. And truly I could not but think it moſt proper to handle thoſe Crimes, and lay them Open and Naked to the World which are accounted by the Greater Party for Little, Venial and the Pecadilloes of the Age, at which the Deity ſeemed little or not at all concerned, and in the Commiſſion of which they notwithſtanding hoped for Heaven and Eternal Happineſs. How egregiouſly they are miſtaken, they will (if they have but the Hearts to conſider) find in the ſequel.

And oh! that every one, who Reads this, *were wiſe, that they underſtood thoſe things, and that they would conſider their Latter End*: That *they would ceaſe to do Evil* and *learn to do Well*: That *they would chuſe Life* and *not Death, Light and not Darkneſs*. That every Soul may Depart from the Error of his

Ways

Ways and be reformed; that the Reformed may, as much as in them Lies, endeavour to reclaim the whole; is the Earneſt Deſire, as well as the Endeavour of him, who is a Well-wiſher to the whole *Iſrael* of God, and eſpecially to the Welfare of our particular Sion.

A *Farewell.*

THE

Advertisement.

A *Book newly Publiſhed, entituled* Eccleſia Reviviſcens; *A Poem, or a Short Account of the Riſe, Progreſs, and Preſent State of the* New Reformation *againſt Vices and Debaucheries. Printed for* Tho. Salusbury.

THE INTRODUCTION.

Man considered in his three states, of Innocence, Nature, and Regeneration. A short view of the Church from the Primitive to our Times: A survey of the Degeneracy of the present Age; and the little Reason the open Debauchees have of styling themselves Church of *England* Men. The Guilt of this Nation in general aggravated in that neither God's Mercies can Win it, nor his Judgments Terrify it into a serious Reformation.

1. MAN, *that Curious, Upright, stately Fabrick of an Almighty Maker, in his short Period of Innocence* attracted to himself the *Admiration, Love and Obedience of all inferior Creatures, which were subservient to him as their Lord and Denominator. To him, did all the moving and creeping Animals of the Earth, the Winged Fowls of the Air, and the Scaly Fish of the Deep become most willing Tributaries: To Him, did the Firmaments above, those Orbs of Light, the Sun, Moon, and Stars afford their milder Influence: To him, did all the Sweets of Paradise, and the Natural Product of the Fertile Earth yield Delight and Satisfaction: To him, in a Word, was all the Creation so Obedient, as if Man were the only Master-piece of God and Nature, and those other Created Beings but*

The consideration of Man, First in his state of Innocence.

so many Ornaments to set him off with the greater Lustre. Add to this, (his Harmonious, and Symmetrical Body,) His being endued with a never dying, God-like and reasonable Soul; Enlightened by a clear Understanding; Guided by an Uncorrupted Will; Moved by pure and Seraphick Affections, and placed in a Rank a little below the Angels.

2. Man considered in his state of Nature.

2. No sooner did he fall and transgress that one Commandment by eating the Forbidden Fruit, but the Scene of Glory quickly changed to that of Ignominy and Reproach. His Body became Distemper'd, Frail, and Miserable. His Soul lost the Divine Impress, and became filthy and abominable. His Understanding was darkned; His Will Corrupted and Depraved; His Affections Vitiated and Debauched; and his whole Man out of Frame. He had neither Peace without, nor Peace within; but all in a storm led an Unquiet, Disatisfied, and discontented Life. All the Creatures now rose up in Actual Rebellion against their transformed Lord, vindicating their Creators Honour upon one that had so shamefully abused it. And the lashes of a Wounded Conscience upon a sense of his Guilt were more afflictive to him by far, then his being whipped out of Paradise ever was. What dismal Effects his Posterity met withall is apparent from God's Justice in giving them up to a reprobate sense, to commit Iniquity with greediness, and then plaguing them with sundry Diseases, and divers kinds of Death. For from the very moment of the Fall the Intellectual became subject to the Sensitive Faculties; the Rational, nobler part of the Man was enslaved to that ignoble part which he held in common with Brutes; and the Soul bowed down, and was conformable to all the Lusts and impetuous Passions of the Body.

3. In

In this languid condition lay the greatest part of the Posterity of fallen Adam *for nigh four Thousand Years. In the height of that Impiety, which proceeded from those Corrupted Principles, was it that the old World was destroyed by a Universal Deluge of Waters; and the new One in its Nonage was dispersed by a Confusion of Languages at the Confusion of* Babel. *Of all the Kindreds of the Earth, which then began to increase, did the God chuse out, unto faithful* Abraham *and his Seed to place his Name among them. 'Twas* Jacob *was his Chosen, and* Israel *the Lot of his Inheritance; 'twas in the Tents of the Sanctified Tribes that the Glory of his Presence shone, and by his Servant* Moses *he implanted the Rudiments of a Typified Religion which hereafter was to be refined and confirmed by his Successor and Master, the* LORD JESUS.

Thus the knowledge of the Divinity was as it were confined within the Borders of Juda, *and* Palestine *was more happy then her Neighbours:* In *Judah* was God known, and his Name was great in *Israel*; in *Salem* also was his Tabernacle, and his dwelling place at *Sion*. Ps. 76. 1, 2. *Whilst the greatest part of the World remained in Darkness, and sate under the shadow of Death; and groped through their Ignorance at Noon-day. Whilst they changed the truth of God into a Lie, became vain in their Imaginations, and Worshipped the Creature more than the Creator, who is blessed for ever,* Rom. 1. *True it is, the Wiser sort of Heathens, guided by their Natural Light, made some steps towards the raising the Soul from the Bondage of the Body, and gave great Pulls to set fallen Man once more upon his Legs. But alas! their Endeavours fell infinitely short of that End: their glimmering Light proved but a false one to them; and their Intricate Reasonings and dry Speculations were so far above the*

reach of Vulgar heads, and so uncapable of doing them any good, that they have oftimes bewildred the Philosopher himself, who after all his search has been forced to confess himself to be in the Dark. So that tho' they made some Advances towards the Civilizing the Barbarous Nations, and preserved up Morality to their Disciples; yet all the Religion they could ingraft in the World was but Delusion, and the best of their Altars wore no other Inscription than to the Ἀγνώστῳ Θεῷ. Acts 17. 23. UNKNOWN GOD, whom ignorantly they Worshipped, and whom they could have no certain knowledge of, till the Son of Righteousness arose with healing in his Wings, and brought Life and Immortality to light through the Gospel; Becoming (as Old Simeon expresses himself) a Light to lighten the Gentiles, as well as the Glory of his People Israel: Luke 2. 32. *Bringing the glad tidings of Salvation to the Greek and the Barbarian, to the Bond and Free*; and Preaching Repentance and Remission of Sins among all Nations, beginning at Jerusalem. Luke 24. 47.

5. *This Abstract of Mercy! This Over-flowing Quintessence of Compassion!* By a mysterious Incarnation condescended to take upon him-

3. Man considered in his state of Regeneration.

self not the Nature of Angels, but the Seed of Abraham. Heb. 2. 16. Who being in the form of God thought it no Robbery to be equal with God; but made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of Men: And being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross. Phil. 2. 6, 7, 8. *And by that Expiatory Sacrifice of his he satisfied his Father's Justice,*

Justice, offering himself up once for all. In this hopeful way of Recovery did that Blessed one *leave Mankind upon his Departure hence; and intrusted the farther Cure to faithful hands, who were not wanting to transmit the Sovereign Balsom,* Christ Crucified, *to Posterity.*

A short view of the Christian Church, from the Primitive to our times.

6. *And now began that Fevor and Warmness for Religion to appear in the World: All Places Eechoed with this New Doctrine, and every Mouth uttered the Gospel and Glad Tidings of Peace. Innocence and sincerity began to be Visible in Mens Lives and Manners; and those, who could not dispute, could die for their Pure and Undefiled Religion. This was the Case of that Flourishing Palm-Tree the Primitive Church, which spread its Branches so far under the hottest Persecutions, That most of the Dark Corners of the Civilized Nations were enlightened with the Piercing and Resplendent Beams of the Truth: And the Earth began to be* full of the Knowledge of the Lord, as the Waters cover the Sea. *Is. ch.* 11. *ver.* 9.

7. *But alass! this was too good to last long. For no sooner had the* Christian World (*so I might then call it*) *enjoyed a Requiem from the continual Harasses of Pagan Tyranny and Persecution: No sooner was* Christianity *Universally Embraced throughout the* Roman Empire: *No sooner had it the Protection of Emperours, and the favour of Complaisant Courtiers (who, weary of the Pagan Worship, became of the same Religion with their Princes;) No sooner was it Established by the Edicts of* Constantine, *and confirmed by* Theodosius *and his Successors in the Imperial Throne; But it became the Subject of its own fewds and Animosities: So that what all the United force of Hell and Earth, had in vain endeavoured by open Violence to destroy, was*

Over-whelm'd with its own Ruines, and lay buried under its own Heaps. Hereſie upon Hereſie, Schiſm upon Schiſm, Rent the Union of the Church on the one Hand; The Arrians, *and* Donatiſts, *the* Pelagians *and* Neſtorians *(ſome Queſtioning the Divinity, others the Humane Nature of* Chriſt, *ſome Quarrelling about the* Proceſſion, *others about the* Divinity *of the Holy* Ghoſt,*) ſet the Profeſſors of Chriſtianity together by the Ears, and involved all in Flames for two or three Centuries together. But then on the other hand Superſtition, Blind Zeal, Falſe Principles and Intereſt, drew a veil quite over the Truth; and for many Ages after, Believing as the* Church *believed, Outward* Pomp *and a Continual* Round *of Myſterious ſplendid* Ceremony *was all the Religion, the Indulgence of the* Papal Chair *required at Mens hands. If they could with an Implicite Faith own* Infallibility, Purgatory, Tranſubſtantiation, *the* Sacrifice of the Maſs, *and a hundred ſuch like Whimſical Notions of Humane Inventions; were their Lives never ſo Wicked, and their Manners never ſo Debauched; yet they might be aſſured of Heaven and Eternal Happineſs.*

8. *But tho' all theſe ſad Afflictions happened to Chriſtianity in the ſucceſſive Ages of the Church, yet it was free from that general inundation of Impiety, where-with this laſt and degenerate Age is at preſent ſo overwhelmed: wherein, even the dregs of Sin and Pollution, are as it were ſunk and ſetled down to the very bottom. Was ever Wickedneſs more open-faced? Or as it ever more immodeſt than in theſe worſt of times? And truly I cannot wonder that it is ſo, that it ſtruts thus boldly unmasked, and fears no contradiction; ſince not only* Pagans, *but* Chriſtians; *not only* Papiſts *but* Proteſtants, *are its Abettors. Men now-a-days, not*

A view of the degeneracy of the preſent Age.

only

only practiſe but plead for their Vices, and maintain a Diſpute *for any beloved Luſt with as hot a Zeal, as the beſt of Chriſtians would ſtand up for the cauſe of* Chriſt *and his Religion; bearing ſo great a Love to* Sin *and the Author of it, as tho' they were willing to live their* Votaries, *and to dye their* Martyrs. *This is the ſad, lamentable, and too true account of the preſent State of Apoſtatizing Mankind. And how great a ſhare this our* Iſland *contributes to the Univerſal Deluge of* Debauchery, *it too evident to need any further Demonſtration, than that of Ocular Inſpection. We are all of us too apt upon the Commiſſion of a Sin,* Adam-like, *to lay the blame far enough from our own Doors: to charge it upon the ſtrength of the Temptation, upon the weakneſs of our Conſtitution, upon the Cuſtom of the Place wherein we live, upon our own Ignorance, upon Surprize, and the like. But alaſs! none of all theſe* Salvoes *will ſerve the Turn, but for all theſe things* GOD *will bring us into Judgment.*

9. *And who can chuſe but grieve to obſerve that moſt (I may ſay All) the open Debauchees of the Age are ſo impudent as to profeſs themſelves* Church of England-men, *hoping that under that pretence (for I can call it no otherwiſe) to eſcape the Cenſures of Man here, and the Sentence of God hereafter? They cry as loud as any,* The Temple of the Lord! The Temple of the Lord! *But all the while remain in the outward Court, and will loſe the priviledge of being ſaved with thoſe which are within the inner Rail. For how unreaſonable as well as unchriſtian is it to think or expect ſo pure and undefiled a Church, ſhould indulge any of her Members in thoſe*

The little reaſon wicked Men have, to pretend themſelves of any, much leſs of the Church of *England*, whoſe Canon, as well as Civil Laws are againſt them.

horrid Debaucheries, which a sober Heathen would blush to commit? No for certain she does not; for all her Canons *and* Constitutions *as well as* Doctrines *tend to the Establishing of a Holy and Unblameable Life in the World, and the Restraining of most of those reigning Vices of our Corrupted Age. Nor is the Civil Magistrate less armed against them, having several* Penal Statutes *to empower him to put a stop to their Exorbitancies; so that whoever will continue in those open sins, it is so far from being a* Son of the Church of *England, or a Friend to any, much less to* this Government, *that he is the greatest disturber of the* One, *and the most professed Enemy of the* Other.

The Guilt of this Land in general aggravated, in that, neither the Mercies nor the Judgements of God have had any influence over it to work a Reformation.

10. *And what an Aggravation is it of the guilt of this Nation in general, that it hates to be Reform'd? Which neither* Judgments *can terrifie, nor* Mercies *allure to Repentance? For what People have tasted more of the* Divine *displeasure? What Land has received greater Favour from Heaven than this our* Island *within the short compass of this last Century has? Was not the* Reformation *from* Popish *Errors and Superstitious Tenets, matter of great Joy to this our* Israel? *Did not that wonderful Deliverance from the* Invincible Armada *in* Eighty Eight, *make glad the City of* God? *Did not* God's *Goodness Triumphantly manifest it self in the discovery of the Horrid* Powder-Plot? *Were not the Restauration of the* Royal *Family after* 12 *years Banishment, and the re-establishing Monarchy, after so long an* Anarchy, *marks of Divine Love? And (not to speak of the frustration of many Plots in the late Reigns) Was not the late Revolution, and the Deliverance we received from those dismal Apprehensions and Fears we lay under*

matter

matter of great Comfort and Satisfaction to all that were well-wishers to our Sion? But what Returns have we made to God for all his Benefits? How have we imbraced those Invitations to be Good and Happy? Base, Ungrateful Wretches that we are! We have turned the Grace of GOD into wantonness, frustrated the very designs of Gods Blessings, and turned them by our Abuse into Curses. Our Debaucheries are as many as ever, and our Animosities and Divisions as high as all Ages, as if there had been no opportunities for a Reconcilement.

12. And now let us look back upon the Judgments God has inflicted upon the Land, and observe whether they have prevailed any more than his Mercies. Did not a long abused Peace at last involve Three Kingdoms in Civil War? Fill the Nation with Devastations and Ruins? Turn our Waters into Blood? Cover every place with the dead Bodies of the slain? Expose the best Religion in the World naked to the Affronts and Contumelies of Sects and Parties? And provoke the fury and madness of the People so far, as at last, ignominiously to Arraign, unaccountably to Condemn, and barbarously to Murder the Noblest of Kings, tho' the most unfortunate of Princes? And to come a little lower, how smartly has this our * Metropolitan City suffered by Plague and Fire? How did the Pestilence triumph within these Walls, killing her Thousands and Ten Thousands in our Streets? How did the insulting Flames, like the sweeping Rain carry all down before it? As the Plague made no distinction between Sexes and Degrees; so neither did the devouring Fire take any notice of Sacred or Prophane Structures, but levelled all alike to the ground, and buried them in one common heap of Ashes. To sum up all, and come nigher home. What Dangers did our Fears suggest unto us from the insolency

* London.

Insolency of the Romish Tyranny in the last Reign? How was the Liberty and Property of the Subject; the Rights and Privileges of the Church ready to be Sacrificed to the Will, and Pleasure of an Arbitrary Power? And if we look abroad; How hath God visited in his Wrath most of the European *Churches, and put a Cup of Trembling and Astonishment into their hands? How deeply for three years together has our Neighbouring Island tasted of it? And how do we know but the next Draught may be ours. One would think these Afflictions we have felt, and those we have just reason to fear are hanging over us, were enough in all Reason to bring us nearer unto God, and to startle us into our Duty. But alass! we are never the better, and have great reason to apply the Psalmist's Words to our selves, That tho' all these things* [Sword, Pestilence, and Fire; Fears, Dangers and Calamities] *have befallen us, yet* [are we still the same] *we do still forget God.*

12. *But shall not God visit for these things; shall he not be avenged on such a Nation as this? Yes, doubtless he will: For tho' he seems to Wink and Connive at these Enormities for the present, and may spare the Publick a while for the Righteous Man's sake; yet God's Spirit will not always strive with Man, but taking the Good from the Wrath to come, he will rain down his Plagues of Fire and Sword, of War and Pestilence; and root out the Wicked Doers from the Face of the Earth. In this World the Unrighteous* Communities *shall suffer, there being no Retribution of Publick Societies beyond this and the Grave. But the Impenitent* Individuals *will be reserved to receive their Portion in the last Day; When that Dreadful and Irrevocable Sentence shall be Pronounced, of* Go ye Cursed into Everlasting Burnings prepared for the Devil and his Angels. *Mat.* 25. 41.

The

The Reformed Gentleman, &c.

Of Profane Swearing, Blasphemy, Cursing, and Perjury.

CHAP. I.

The Sin of Profane Swearing considered from the Nature of a Lawful Oath: Blasphemy, and Cursing considered: The unaccountable Folly thereof, in that there is no Motive for it either in Atheism, Irreligion, or Reason; and in that we abhor it in those we either Love or Honour. Four Pleas for this Sin considered and Refuted. The Force of Evil Customs. Four Motives for the forsaking thereof. The Guilt of such who, tho' they do not Swear themselves, yet delight to hear Others Swear. Perjury Considered, whether in order to Circumvent, or falsely Accuse others: The difficulty of dissuading Men therefrom. Motives to forsake it drawn from the Greatness both of the Sin and the Punishment.

1. THAT all these are Sins, and dreadfull ones too, none that have the least notion of Good and Evil will or can deny. But, how abominable they are, will appear more by Considering, that all are the Profanation of that Sacred Name, by whom the whole family of Heaven and Earth is named. I shall consider the three first together, for that 'tis rare to have the Man, who makes nothing of a Rash Oath, to make Conscience of Blaspheming God,

God, or Cursing his Neighbour. How sinful Profane Swearing is, may be known by considering how Sacred and Solemn an Oath in its own Nature is; (Being nothing less than)

First, The Sin of Profane Swearing considered, from the Nature of a Lawful Oath.

1. The calling and Attesting the Ever-Blessed Trinity [the Searcher of all Hearts, the tryer of the very Reins, and from whom nothing is hid,] in some weighty Matter as a Witness of the Truth, and a Revenger of the Falshood of what shall be asserted by the person thus adjuring. Besides, the Divinity of an Oath (as I may so term it) will be more manifest by Considering, 1. That none are Admitted to take it but such as are grown up to years of Discretion, excluding both the Mad and Perjur'd Person too. 2*ly*, That the matter thereof should be grave, and not trivial or unlawful. 3*ly*, That the Form is most Solemn, such as the lifting up of the hands among the Jews; the Laying the hand upon the Altar, as did the Civiliz'd Heathens, and upon the New Testament, as is usual with us English Christians. 4*ly*, That the end is the Declaration of Truth, the deciding of Controversies, the Manifestation of God's Glory, and the Good of Humane Societies. 5*ly*, That the Object thereof is only God the Lord *Jehovah*; the Omnipresent, Omniscient, and Omnipotent Being.

3. And is an Oath so Sacred in its own Nature? what a Folly and Madness as well as Sin is it then, upon every turn to call upon the Ever-Glorious Majesty of Heaven to come and Witness our Trifles, Untruths, and oftimes Sins; as if we were willing to make him partake of our Impertinencies, Nonsense, and Crimes? Would it not be a piece of

Rude-

Rudeneſs, Impudence, and Preſumption, think ye, to preſs into the Preſence of but an Earthly Prince, and bid him leave the weighty concerns of his Government, to come and Witneſs your Idle, Frivolous and Unneceſſary Diſcourſe? Yet ſo bold do Men make with the King of Kings, as to think him at leiſure ever and anon to give an Ear to the Invocations, that are made to him at every Table-Talk, Chefs-Board, and Game at Loo.

4. Is the profane Invocation of *Scarcely Blaſphemy* God on every inconſiderate Trifle *Conſidered*, ſo great a Sin? How Monſtrous then muſt it needs be to fall foul upon and Blaſpheme the *Being*, *by whom we Live*, *Move and have our Being*? True it is, Men muſt be arrived to a great degree of Impiety, that ſhall Curſe God to his very Face: Yet, tho' there may be but a few Inſtances of ſuch as in direct Terms ſhall vilify their *Creator*, *Redeemer*, and *Sanctifier*; God's Name may be Blaſphemed many other ways. He has his Tabernacle, his Sanctuary, his Word, his Day, his Ordinances, and his Miniſters, all bearing that Inſcription [*He that Honours you, Honours me*: *But he that deſpiſes you, deſpiſes me.*] Theſe are the Apples of his Eyes, his ſenſible parts, whereby he may be wounded, tho' the Sin never reach his Inacceſſible Eſſence. And how frequent is it to have the Wretch in his Farce and Drolleries Romance upon the Sacred Scriptures? Buffoon the Holy Order? Speak ſlightingly and profanely of the Lord's Day? And make a mock at our Religious Aſſemblies? If this be not Blaſpheming God among the Gentiles, I know not what is: For this is all that the Monſter can or dare do againſt the Holy One of *Iſrael*: He

He can only stab him thus in Effigie, and would serve the Original no better did it lie in his Power; and cannot forbear dethroning God in his Heart; and saying, *This Man shall no longer Reign over us.*

Thirdly, Cursing Considered.

5. And can we expect that out of the same Mouth should proceed *Cursing* and *Blessing*? That he, who makes nothing of *Blaspheming* his God, should boggle at the *Wishing ill* to his Neighbour, and himself? No, for certain, he that can do the first, never stops at a Conscientious Scruple about the other: For what more common then to have the Blustering Hector, not only in his Passion to an Enemy, or a Stranger; but even in his sober familiar Discourse, wish the *Box*, the *Plague*, and *Eternal Damnation* to his Friend or himself? And what is more amazing than to imprecate all this upon the Person he pretends to love extremely at the same time, as tho' he Cursed him out of pure kindness, and wished him damned out of Civility? But what shall we conclude of those Men, but that they are Mad and Frantick beyond the Cure of *Hellebore*?

The Unaccountable folly of Swearing rashly, since it has no inducement from Atheism, or Reason.

6. But tho' every Place, and Corner of this our Isle abound with such profligate Wretches; tho' this part of the World Echoes with whole Volleys of Oaths and Cursings, which continually are discharged, as it were, against Heaven; yet did I never hear of one that could Alledge any thing like an Excuse to extenuate the Extravagancie of their Guilt. Such an unaccountable Folly is there inherent

inherent in a Rash Oath, that nothing can be said as a Plea for the use of it; but Men Swear because they will Swear. There is nothing of an Inducement, either in *Reason* or *Religion*, in *Atheism* or *Irreligion*, that can warrant the Commission of so horrible a Crime.

7. An *Oath* in an *Atheist*'s Mouth is Nonsense and Contradiction. For by invoking a *Being* by him disowned, he manifestly gives himself the Lye; He thereby argues the weakness of his Judgement, and stabs his own Notion to the very Heart. For who can believe he is throughly perswaded that there is no God, when at every Sentence he speaks, he Mutters out the very Name? Or that he denies a Saviour, when ever and anon he uses *Wounds* and *Blood* to make his Discourse Emphatical? Or that he thinks there is no Hell, or Devils, when in every turn of Passion, he calls upon the one to take his fellow Creatures, and heartily wishes them in the Torments of the other? Sure I am the Swearing *Atheist* confounds himself, overthrows his own Principles, and demonstrates the impossibility of being thorow-paced in such Opinions. If he would uphold *Atheism*, he should refrain from taking that Sacred Name into his Mouth (the bare mention whereof is argument sufficient against him) and he should invoke his *Almighty Chance*; and Swear by those *All-powerful Atoms*, which by their own Magnetick Force, jumbled themselves out of a Chaos into this curious Globe; and he should adjure those *Empty Nothings*, to which he imagines all material Beings will at last be reduced.

1 No Motive for the Swearer in Atheism.

8. Not

9. Nor is there any thing of reason in a profane Oath. Those Arguments the Devil makes use of to work upon a rational Man, and to induce him to Sin, are in this quite laid aside. Pleasure, Profit, and Fear, the common Byasses of the Will, and Corrupters of the Understanding, there are none to be pleaded as a Temptation in this Sin, as it may in others. Here the Devil has a cheap Bargain, and Men sell their Heaven for Nothing, and their Souls they barter away, and take no Money for them.

2. Nothing in reason to induce the Sin.

10. But further yet, the unreasonableness of this Vice appears in that, how fond soever we are of it our selves, and are affronted when any Body reproves us for it; yet, tho' we love the Treason, we hate the Traitors, and abhor a rash Oath in those we either Love or Honour. If a *Wife*, a *Child*, a near *Relation*, or but a *Servant* (whom we have a kindness for) Swear in our Presence, how apt are we to check, and rebuke them? But should a *Judge*, a *Bishop* or a *Prince* Curse and Blaspheme in our hearing, How would our Blood rise? And how unseemly, ungenerous, and intolerable would it seem in them? And is not the offence as unbecoming us, and as notorious, as if the best Friend or worthiest Nobleman of them all were guilty thereof? It remains then that we charge the prevalency of this Sin to *Custom*.

The folly of this Sin, further illustrated in that we brook not in those whom we love or honour.

11. 'Tis Custom, that English Law, that English

Tyrant

Tyrant, that Obstacle to a Holy Life, which is the chiefest Plea Men do, or can use to palliate so great an Offence. Those other excuses *made for it, such as the being provoked to Anger: The creating Belief thereby: the being an Ornament of the Speech: and a gentile Accomplishment,* are but thin and empty sounds. For,

That Custom is the chiefest Plea for it: all the rest proved to be trivial.

11. Can any Man of Sense think, that the Commission of one unlawful Act can excuse the falling into another? Yet so absurd is he that imagines the being carried beyond his Reason, will any thing at all lessen the Fault of transgressing his Duty. No certainly, it is a great Aggravation thus to add Sin to Sin. For is it not enough *(Vile Criminal!)* to incense thy God by falling into an unallowable Passion, and frantick Fury, but thou must at the same time provoke him yet more, by taking his most holy Name into thy profane, and unclean Lips? Thou hadst no Warrant for thy mad Frenzie (let the Temptation thereto be never so strong) so as to forget thy self, much less not to remember him, whose Wounds thou seemest to bleed afresh by thy piercing Oaths, and abominable Curings. Whatever thou mayst imagine, yet the being guilty of one Sin, will not in the least alleviate the Commission of another, tho' the latter be occasioned by the former; but as thy Guilt, so will thy Condemnation, and Punishment be double too.

The First Plea Refuted.

12. And no better a Refuge will the next Excuse be to the common Swearer. For will any

The Second Plea Refuted.

Man believe him the more for his dreadful Assy-
verations? No, certainly this is a way of crea-
ting Belief so præposterous, that it is the ready road
to raise up Diffidence, where there was none before.
If thou art Honest, and reputed a Man of thy Word,
none will desire thy Oath for a small matter, wha-
ever they may do in a weighty concern: But if thou
art known to be false or untrue, all thy Imprecati-
ons and Execrations will avail thee nothing; for
Men will think (as we say) their own Thoughts.
A *Liar* and *Swearer* are so near a kin, having one com-
mon Father of them both, that whoever has a Swea-
ing, has (Ten to One) a *Lying* Vein too.

The Third Plea Refuted.

13. Then as to the next thing, which Men use
extenuate the guilt of rash Oath
withal. Ask some, (I blush to say
of even the better rank of Men)
why, they vent many almost in one breath? And
they'll tell you, *it sets off their Speech with a bet-
Grace, and adorns their periods with a lovely Decor*
A strange and unheard-of Art of Rhetorick, th
An Eloquence not much known in former Age
That Oaths should be so Elegant, that Cursi
should be so Emphatical; and all Discourses insi
and flat, that are not stuffed with them, is suc
new Notion, as makes me call it *The Start-up B
om of the English Tongue.* I know not how this bl
phemous Bombast sounds in some Ears, but so
is this disagreeing Harmony from affecting any
ber Man, that he would (I presume) prefer
Croaking of Toads, the Hollowing of Owls,
the Cries of Ravens far before it. And I am
to believe *Pliny*'s Panegyricks, and *Cicero*'s Enco
ums have more Oratorical strokes in them, than
Harangues of our Modern *Vitiosoes*, with all th
blusteri

blustering Parentheſies (*of Damn'yees, Sink'yees, By their Maker, and the like*) can ever boast of. Let thoſe Oaths be never ſo graceful in the ſpeaking, yet I am of opinion, that were they penned down ſo that the Speaker himſelf might ſee them, tho' he might not bluſh at the ſight of his Sin, yet he would, no doubt, at that of his folly, in uttering ſuch unaccountably bombaſtical Nonſenſe. And as taking as it is with moſt, we never heard of any that recommended himſelf or his Friend, to the Favour of any *Prince* or *Potentate* by *an Addreſs of Oaths*. Neither did we ever hear of any Council, in a Trial at Bar, that ever carried the Cauſe by *Swearing to the purpoſe*. Whatever the Lawyer may do in his Chambers, yet at *Weſtminſter-Hall* he has the Manners, or at leaſt the Prudence to bridle his Tongue from thoſe exorbitant Expreſſions. Thus have we taken a ſhort account of this Chop-Logick, this Swearing in Mood and Figure.

The Fourth Plea Refuted.

14. But to go on, there are not wanting ſuch as declare without asking, the raſh Swearing to be *Genteel and Faſhionable*. How faſhionable they are I ſhall not here diſpute, having reſerved that for another place; But as to the Gentility of an Oath, I can ſee nothing in it that can deſerve that peculiar Title. Is Swearing a mark of a Gentleman? Does that blazon his Honour ſo as all other Accompliſhments without it ſignifie nothing? Certainly, if Blots are Ornaments, if Inverting be the Advancing of a Scutcheon, this Adorns and Advances it with a Witneſs. But alas! I doubt after all, ſuch hectoring Oaths, would better become the Mouths of the *Beau-Garcons* and blustering Bullies of the Age, than any Inns of Court Gentleman whatſoever:

ver: tho' I must needs say, they would sound bad enough from any. Be convinced then at last (deluded Gentlemen!) of this your Folly, and think not that to be a badge of your Honour, which is the greatest stain of your Reputation. Besides, every Arrant Ass, Rake-kennel and Porter of the Town may at this rate commence *Gentleman*, when they please, and rank themselves with the best. For I do not see but they Swear with as good an Ayr to the full, as the most accomplish'd Spark ever did. And every Footman and *Valet de Chambre*, *Swears as much like a Lord*, as his Master can ever pretend to.

15. And are not these excuses for the perseverance in so horrid a Sin empty, idle, vain, and insipid? Such as a rational Man, guided only by the light of Nature, would blush to own as his, much less openly to stand out in them, against the more prevalent Arguments of *Reason* and *Religion*. So that it follows, nothing but a notorious *evil Custom* can be pleaded as a Defence for those Profanations.

The force of Custom considered and lamented.

16. 'Tis *Custom* that has made this Plague so Epidemical. 'Tis that has infected our Cities, and poisoned our Country Air too. So that where-ever you go, you may hear those Franticks vent out the sad Effects of their distempered Brains. Were it possible that any of our Predecessors could arise, and take a survey of these times, How would they bless themselves? And conclude a whole Legion of Devils were let loose to lead Mankind to such a degree of Madness, till the whole World were become at length, the Grand Bedlam for those *Demoniacks* to reside in? For now (with Grief of Heart may it be spoken) *Kings, the Lords, and all People, Princes, and all Judges of*

the Earth; *Young Men and Maidens*; *Old Men and Children* (in the Psalm 'tis *Praise*, but in our daily Practise 'tis) *Curse, and Blaspheme the Name of the Lord.* So Natural is this Wicked *Custom* grown, that the Infant learns to Swear as soon as ever he comes to understand his Mother-Tongue; and can lisp out an Oath or a Curse before he can speak plain.

17. This is likewise the present, sad, and lamentable state of our poor distempered Island; and *What*, *When*, and *How* the *Crisis* of this Acute Disease it generally labours under will prove, and whether the Alteration will be for the better or for the worse is too hard for any Humane Observation. 'Tho 'tis to be feared a Cure without a Miracle is to be despaired of, it being reduced already to such a Languishing as well as Stupid Condition; which nothing but a sharp Remedy (some severe Judgment, or another) will be able to Reform and Restore to the full.

18. This indeed is a startling thought to any who are not as yet arrived to the full height of this Impiety, and whose unseared Minds retain some Sense and Remorse. I could with with all my Soul, I could prevail only upon those to return from whence they are fallen, and suffer the *fashionable Many* to be damned by themselves. For *shall we be so strongly infatuated by our own Inclinations, and the Example of others, to renounce our God more heartily in our Practise, then ever we did the Devil in our Baptism? Shall so Abominable a Custom Tyrannize over the Reason and Religion of Men and Christians? Shall we follow a Multitude to do Evil, and run Headlong into Hell for Company? What if the Stream run strong that way, 'tis an Impossibility to bear*

A Dehortation to leave off this Sin.

up against it? No certainly, we see it possible to have many Righteous *Lots* even in our *Sodom*; and many who Bless, Praise, Magnifie and Extol the King of Glory amidst this Blasphemous and Profane Generation. Nor are there wanting Motives to excite even the Worst (were they not Deficient to themselves) to a speedy Repentance. For let *the Examples of the more Civilized Heathen shame us: Let the Conformity due to the Constitutions of this Kingdom in general, and to the present Government in particular Win us: Let the Obedience we owe to our Mother Church oblige us; and let the Terrours of the Lord in inflicting his Judgments Temporal as well as Eternal, Constrain us to forsake our Evil Customs.*

Motives for the forsaking the Sin of Prophane Swearing, &c.

First Motive drawn from the Example of the Heathens.

19. *Let* (I say) *the Practise of the more Civilized Heathens shame us* to leave off our so much pleaded for and Customary Oaths. Whoever among them should upon any Trivial Account invoke any of their Gods, were branded as Infamous persons: so highly were the very Dæmons deified by those poor deluded Pagans. And at present we hear nothing of the Turks taking their great Prophet *Mahomet*'s Name in Vain, or Blaspheming their *Alcoran*, or Reviling their *Musti*; but whenever they have occasion to make mention of either, they do it with the greatest Adoration, and profoundest Respect imaginable. And shall the Lord *Jehovah* (a Name so Sacred that the very *Jews* thought it a Sin but to pronounce it) be so commonly abused, affronted and defiled, by our unhallowed Lips? Shall *Christians* and a *Reformed* Nation

too

too, engroſs this Sin of *Profane Swearing* ſo much to themſelves, as to make it their own peculiar Vice?

20. *Loyalty* has been ſo Elevated a Subject not long ago, that Men would oftentimes ſhipwrack a good Conſcience, ſo they might appear but favourers of the Government they lived in: But ſo far is the common Swearer from being a Loyaliſt, that he Acts in Contradiction to all the Modern Conſtitutions of the Engliſh Nation, and openly reſiſts the unrepealed * *Statutes* of the Land, made and provided in that Caſe. And let him boaſt of being never ſo good and true a Subject, it avails nothing ſince he defies the Laws, and by his practiſe Nulls thoſe Inſtitutes which are ſo ſtrong in force againſt him. Neither is he a Friend to this Preſent Government (let his pretences be never ſo ſpecious) ſince his Actions are Diametrically contrary to the Royal Will and Pleaſure ſpecified at firſt by *his Majeſties Letter to the Biſhop of London*, which was ordered to be Communicated to the reſt of the Clergy; and afterwards ſignified to the Civil Magiſtrate *By the Queens moſt Gracious Meſſage to the Juſtices of Middleſex*; and Laſtly, by a more forcing Proclamation, in which they Recommended the ſuppreſſing *Profane Swearing* and *Curſing*; as the firſt and chiefeſt of thoſe Offences which were accounted, more eſpecially to haſten and bring down God's Judgments upon this Unfortunate Kingdom.

Second Motive drawn from the Conformity due to Engliſh Governments.

* 21 Jac. 1. *cap.* 20. *continued* 3. Car. I. *cap.* 4. *made perpetual* 16. Car. 1. *c.* 4.

21. But, Thirdly, there are many of thoſe Profligate Wretches, who dare own themſelves *Church-*

men; and if they pretend to any Religion, it is the Reformed, Orthodox and Protestant Faith they are of. They appear openly in our Congregations, and shew a bold Face in the most solemn of our Assemblies; and intrude into the most Sacred of our Ordinances the Sacrament of the Lord's Supper. But let those Profaners of all that is good and sacred be assured, that the Church is not their Mother; that within her Bosom there are cherished no such Vipers, that her Sanctuary is no *Asylum* for such Vermine to have recourse to: For her Doctrine's drawn out of the Pure fountain of God's Word, (*a*) her Articles, (*b*) her Homilies, and her whole Constitution are directly Opposite to the Profane, and gives no manner of Encouragement for him to persevere in his Extravagancies. However the lewd World may esteem of things now, yet when the Last Day comes, no Question but the Church will say to those her Hangers on, *I know you not, You would have none of my Counsel, but despised all my reproof, therefore Eat ye of the Fruit of your own way, and be filled with your own devices.* If therefore any Man has any Zeal to stand up for her, and to promote her Cause, and to enlarge her Borders; He cannot do it better than by a Sober and Conscientious Conversation to let his Communication be Yea, Yea; and Nay, Nay.

The third Motive drawn from the Obedience due to the Church.

(*a*) *Article* 39.
(*b*) *Homily* 7.

22. Come we now to consider the last Motive, which if all the rest fail, may prove strong enough to work upon the most Obdurate

The fourth Motive drawn from the Judgments of God.

obdurate and hardned Conscience, unless it be Judgment, Hell and Damnation-proof. Men may be so brazen-faced, as not to blush at their being worse than Heathens; they may be so refractory, as not to be reduced by the strictest Humane Laws: They may be so unchristian and so unnatural as to chuse to be disowned by their Mother the Church, rather than part with their customary Vices: But I hope they are not so much in the power of the Devil, as that the terrors of the Lord against such Offenders, both in this Life and in another, can make no impression upon them.

23. Let those Wretches be never so free from the Laws of the Kingdom, and the Censures of the Church, yet the Hand of the Lord will find them out, and even on this side the Grave, pay them home for their rash Oaths, and blasphemous Execrations. We have some, (tho' not many fresh) Instances of God's signalizing his Vengeance on such horrid Criminals. For what was the reason of the small company of the *Israelites*, killing 100000 *Assirians* in one day, 1 *Kings* 20. 20. If you consult Holy Writ, you will find it was for Blaspheming God. And what was the cause of *Sennacherib*'s meeting with such an Unnatural and barbarous Death? Was it not the Blaspheming the Lord *Jehovah* both by his General *Rabshekah*, and by his own Hand-writing in a Letter he sent to *Hezekiah*? And doth not God in our times take the Sinner at his word, and cut him off in an Instant, with the damnable Execration in his Mouth? True it is, such Instances of God's immediate Vengeance in this World are very rare, and few examples of this nature are upon Record: But let us take a view of the impenitent Blasphemer lying

1. Judgments upon Swearers in this life.

lying upon his Death-bed in his last Agonies, and ready to give up his polluted Breath at his last gasp: Let us there examine him, what Fruitor Profit he has in those things whereof he is now ashamed? Can you think his gentile Oaths, and accomplished Execrations, will now do him any advantage in that Eternity, into which he is just ready to Launch. No, I am perswaded, you will hear him tell you another story, and if the Devil has not quite gagged his Conscience, you will hear him in the bitterness of his Soul, utter out this, or some such complaint. "Damned Caitif that I am! In what an unavoid-"ably miserable condition am I involved? What a "lamentable prospect of endless Wo have I now in "my sight? What a horrible Scene is just ready to "open, and deliver me up to the devouring Flames? *Oh cursed Tongue!* "How hast thou been employed "for thine own Ruine? Heaven thou canst not ap-"peal to, for the power thereof thou hast often "defied: God thou can'st not call upon, whose "Name thou hast often and shamefully prophaned "by thine unclean Lips: *Oh Heavens!* Drop down "upon me, and crush me into nothing: Oh *Mountains fall upon me, and cover me from the face of him that sitteth upon the Throne, and from the Wrath of the Lamb: Oh Earth!* "Let thy Bowels gape, and hide "me in thy dark Caverns. But alas! in vain do I "vent my wishes to those who cannot, will not help "me. Come then, ye *Infernal Furies!* and hurry "my accursed Soul to its deserved Mansions. Come "ye bewitching and infatuating Spirits, and take "your cheap Bargain home to your fiery Habitations. Thus raving and despairing, railing and cursing himself, he ends his abominable, odious, and sinful Life.

24. But

24. But if this is not melancholy enough to ſtrike Horror into the Adamantine Heart, yet let him extend his proſpect beyond this and the Grave. For admit he may eſcape the thunderbolts of Divine Wrath, tho' the Lightning may not devour him, nor the Arrows of the Lord take hold of him in this life: yet can he expect to eſcape the Judgment of God for ever? Shall not Hell be his Portion? and Eternal Miſery his ſtipend for all his Blaſphemies? Shall he not with *Dives* lift up his Eyes in Hell, being in Torments, and roar out in vain, for one drop of water to cool his inflamed Tongue; *That Fire, that world of iniquity* which delighted in venting out its Curſes and Oaths here on Earth? Will not the puniſhment be adæquate and ſuitable to the Crime? And is it not fit that *That* Member ſuffer moſt, which was chiefly inſtrumental in plucking down the miſery upon the whole? Conſider this then ye that forget God, that forget your ſelves, and forgoe your own Intereſt, both Temporal and Eternal, for what vaniſhes like Smoke into empty Air: Conſider ye that *Glory in your Shame*, that Triumph in your wickedneſs, that Out-dare Heaven with your Impieties: Are you able with the *Salamander*, to live in Fire? Can you dwell in everlaſting Burnings? Do you know what the Worm that never dies is? And can you tell what the Fire unquenchable means? If theſe things be not fictitious and imaginary, if you are ſenſible that there is really a Heaven for the Good, and a Hell for the Bad; and are deſirous to eſcape the one, and be bleſſed in the other: Leave off then pleading for your Vices, and argue not the prevalency of any Temptation, or the ſtrength of Cuſtom for your perſevering in your Impieties.

2. *Eternal Judgments upon Swearers.*

Be

Be no longer fond of your Diſeaſe, your Fetters, your Calamities: But ſhake off your ſhackles wherewith you have been ſo long confined, and break off your Sins by Repentance: Let that Mouth, which has Blaſphemed, Blaſpheme no more, but *praiſe and magnifie the Name of the Lord for ever, for his Name only is excellent, and his Glory above the Earth and the Heaven.*

The guilt of ſuch as Swear not themſelves but delight to hear others Swear.

25. And here I cannot but take notice of the madneſs of thoſe, who ſeem to be fearful of taking God's Bleſſed Name in vain themſelves, and yet delight to hear others Swear, and Blaſpheme. I bluſh to ſay that now-a-days 'tis the *Gaſto* of company, to have one prophane Wretch or other by his horrid Imprecations and unaccountable Oaths to move the reſt to a fit of Laughter: And there's ſcarce any pleaſant Harmony in Society, without fearful ſounding Execrations to fill up the Chorus. But know, O wretched Man whoſoever thou art, that makeſt as it were a Conſcience of not Swearing thy ſelf; and yet takeſt pleaſure in hearing others Blaſpheme, that thou art under the ſame Condemnation. *For they all ſhall be damned that have pleaſure in unrighteouſneſs.* A bare Connivance and Miſpriſion, (as I may ſo ſay) of this horrid High Treaſon againſt Heaven, is enough to make thee a Traitor; How much more then ſhall thy conſenting to it in thy Will, and countenancing it openly by thy complacency therein, add to thy Guilt and Condemnation too? Hate not then thy Brother in thy Heart, by ſuffering and encouraging ſo great a Sin upon him; but correct and hinder it if thou canſt: Or if 'tis out of thy

Power to do that, yet be not of that Devilish Society which makes that a matter of Sport, which should be the Cause of their greatest Humiliation; and Rejoyce, Triumph, and Laugh at that which makes the Damned in Hell shed Rivers of Tears.

5o. I proceed to the last *Species* of Profaning God's Name, *viz.* by that horrid Sin of *Perjury*. And now I could wish with all my Soul there were no reason to cry aloud and exclaim mightily against this Wickedness. I could wish none were guilty of it but *Rash Swearers*, but we find that how much soever they may by a fatal Consequence slip into it, yet there are too many who do it out of design, and have their ends to serve therein. 'Tis too visible how common Circumventions and Over-reachings are; and those Ushered in too frequently with the solemnity of an Oath: 'Tis a Mystery belonging to each Man's trade to be upon the sharp; and tho' they Lie and Æquivocate, Swear and Forswear themselves, yet they are paid well enough they think, can they get but the least gains imaginable thereby: Not is *Profit* the only Loadstone that draws men to the committing this great Impiety, but the *Gratifying the humours of Malice and Revenge* works upon them altogether as much. Hence do we often see Subornations and False-witnesses, sinister Tricks and unlawful Quibbles so much in use in these times. Can they but betray the Innocent to the severity of the Laws, retaliate an Injury, and expose the object of their hatred to the Censures of either Church or State, can they but procure either Sequestration

4ly. Perjury considered whether by Circumvention, or by Subornation.

or

or Excommunication againſt him: how do they triumph and rejoyce in their inhuman Proceedings, and proudly boaſt of their Malicious ſucceſs. But let ſuch Impudent out-daring *Knights of the Poſt* know, that this ſtretching of their Faith and Conſciences, tho' it has caſt a Miſt before the Inferiour Courts of Juſtice, yet they cannot corrupt the Righteous *Judge of all the World*, who *will do right*; He will unmask their falſe Evidences; Reverſe the Decrees iſſued out againſt the Innocent, and fix the Judgment where it ſhould be, upon the Perjurious Creatures head. *He will laugh at their Calamity, and mock when their fear Cometh, when their fear cometh, as a deſolation, and their Deſtruction, as a Whirlwind.* Prov. 1. 26, 27.

The Difficulty of perſuading men to leave this Sin of Perjury.

27. So common is this Wickedneſs, and ſo advantageous is it grown to carry on Mens Trades and Deſigns, that 'tis almoſt morally impoſſible to diſſuade them from it. You will ſeem to do them the greateſt Injury imaginable, ſhould you be ſo impertinent to adviſe them *to be men of their Words, to ſpeak the truth in ſincerity, and to be conſcientious in their Calling.* You would deſtroy the greateſt Pillar of their Trade, take away the very ſupport of their Merchandizing, ſhould you go about to ſtraitlace their Conſcience (as they call it;) and keep them off from an Advantageous ſtraining their Faiths, when occaſion requires. The whole World are turned Sharpers, and ſhall we (ſay they) be ſo ſcrupulous, as to be afraid of uſing the ſame Methods of advancing our Intereſt as is generally uſed? *Fallere Fallentem non eſt Fraus*; To

Deceive

Deceive the Deceiver is too well known a Maxim, and too often practised by our Wicked Generation. But to reclaim if possible those vile Exorbitancies I shall offer two Motives drawn 1. *from the Consideration of the very Nature of the Crime*; and 2ly, *also from the greatness of the Punishment subsequent on the Guilt.*

First Motive to leave off this Sin, is drawn from the greatness of it in its own Nature.

28. Of what a Crimson Dye, and Scarlet Grain this Sin is in its own Nature, will appear, if we consider that the Offender incurs the guilt of breaking the whole Law, and transgressing that general Duty he owes to *God*, his *Neighbour*, and *Himself*. 1. He offers the greatest affront possible to *God*, either in his ordinary Calling, or (in a more solemn manner) when called to a Court of Judicature, when he invokes *the Father of Spirits*, and *a Being that cannot Lie* to be a Witness to his Untruth and Malicious Falshoods. 2. He commits a piece of Injustice against the whole Community of Mankind, as well as deceives, circumvents, or falsly accuses any Particular person. He not only injures the Object of his Revenge, but perverts the Current, and turns the stream of the Laws of Nations; Blinds the Jury, Corrupts the Judge, puts the trick upon the whole Bench, and makes Justice stand as a *Blank*, or rather as a *Mask*, to cover his Knaves Face withall. 3. He is not his own Friend to be sure, for he not only exposes himself to the Penalties of Human Laws if his Knavery should be found out, but imprecates upon himself all the Punishments and Curses which *God* usually inflicts upon the Wretch even in this

Life,

Life, and which (without Repentance) will be his Portion in the next. And how great those Judgments are is next to be considered.

The Second Motive from the Greatness of the punishment which is either Human or Divine.

29. So far is the Profligate Criminal from escaping punishment, that all the Laws, both *Human* and *Divine*, are ready to lay hold of him.

How strict our Constitutions are against this Impiety, if any one will consult * those Statutes made, and Provided in this case, will be manifest. The Heathen when willing to express a Religious Man, would Title him only Ευορκος *a Man of his Word*: And when they described a Wicked Man, did think him fully delineated when they called him Επιορκος *Perjurious*. No milder a Brand does the Wretch receive from the Law according to our general Acceptation of the thing: For besides Fines, Imprisonments and the Pillory; he has as Ignominious a Character as a Heretick or Infidel; being as uncapable as them of bearing any Office, of assisting at any honourable Court, or giving his Evidence in any Cause.

* 5 *Eliz. Cap.* 9. *Made perpetual.* 29. *Eliz. Cap.* 5.

Gods Judgments upon the Perjurious in this Life.

30. But admit he may escape undiscerned by Mortal Eyes, or if found out, that he is so hardned in his Impiety that the Basest stigma cannot shame him; that Fines and Penalties, that the Prison and Pillory cannot startle him to his Amendment; yet I trust he is not so past Cure that the

the Judgments of the *Lord* cannot prevail upon him. And herein *God* glorifies and ſignalizes his Juſtice in a Wonderful Manner: *He doth not, will not hold them Guiltleſs that take his Name in Vain.* He pays them home in their own Coyn (as the Common expreſſion is) even in this Life. Inſtances of this truth there are enough even within the Compaſs of a ſhort review; and there is no need to run over any other *Annals* but our own Experience and knowledge for ſatisfaction in this point. How many (I will forbear mentioning particular Names) have there been, whom *God*'s hand has ſmitten in a more immediate manner, puniſhing the Offence in the very Moment of its Commiſſion? How many dreadful ſpectacles have there been of thoſe whom Divine Vengeance has not hurried away, but left according to their Wiſhes ſtanding Monuments of his Juſtice, to die by a fearful and lingring Diſeaſe, by ſome plague or another which has conſumed them as it were piecemeal? How many others are there who carry in their own Breaſts their *Hell upon Earth*? And on thoſe I cannot forbear beſtowing a Melancholy thought or two, and Commiſerate their moſt miſerable Condition. Whatſoever the Heathens might relate of the Perjured's being viſited by the Furies every fifth day, according to that of *Heſiod*: Whatever Poets feign of *Prometheus Vultur* or *Ixions Wheel* are even on this ſide the *Stygian Lake* verified with a Witneſs. Theſe poor Wretches are laſhed with the Twinges of a ſelf accuſing Conſcience, whoſe ſtrokes are more piercing then all the ſnaky Whips and pointed Scorpions

Ἐν πεμπτῇ γὰρ φασὶν ἐείννοας ἀμφιπολεύειν
Ὅρκον τιννομένας, τὸ Ἔρις τέκε πῆμ' ἐπιόρκοις.

are: This Worm gnaws with a greater Appetite, and makes a Deeper Impression in the Sinners Bosom, then the Devouring Fowl could ever upon the others Bowels: And the continual round of endless Despair leaves him in such a Labyrinth, that every step he advances towards the Ridding himself out of it, intricates him the more therein. Nor does the punishment always terminate in the Person, but his Posterity more or less feel the sad Effects of their Predecessors perfidiousness. This is too Visible to need any farther Illustration, saving from the Example of *that Great Man* who entailed a Curse to his Family for the non-performance of a Thing he had engaged himself by an Oath to have done. He was (I presume) more a Christian then that we should doubt of his not repenting of the thing himself; yet the Misfortunes of his Posterity loudly proclaim the Almighties Displeasure at that Offence.

God's Judgments upon the Perjured in another Life.

31. Thus far of the Miseries incident to the perjurious in this Life, but what will his Portion be in that Lake of Fire and Brimstone I am struck with horror at the very thoughts thereof. Methinks I see him ranked there with the most Black, Infernal Devils; howling and shrieking through the very anguish of his Spirits. There is he Convinced, tho' too late, of *God's* Justice towards such profane Wretches: There he is Sensible how damnable a false Heart, a double Tongue, and unhallowed Lips are: There he would wish those *torments were but Notion*, and *the Fire were but Painted, and the flames but Visionary*, (as he often has thought while on Earth) but to his Cost he finds the Reality of

of them, and will for ever acknowledge the Eternity of them too. In that Prison, that Dungeon of Everlasting misery, he has a full view of the Black Kalendar of Criminals, and sees the Catalogue of offences (of which *Profane Swearing and Curſing, Blaſphemy and Perjury* are not the Laſt, nor leaſt) not with Repenting, but eternally deſpairing Eyes.

32. And are not theſe thoughts terrible enough in all Conſcience to melt down the moſt Adamantine Heart? Can it be imagined that men are ſo flinty and Obdurate, as that neither a Senſe of their Guilt, nor an Eſteem they may have for their Reputation, nor the fear of Human puniſhments, much more of *God's* Temporal and Eternal Judgments can win upon them to repent of their Evil ways? He is certainly poſſeſſed with a ſtupidity beyond that of Lethargy, who can live and forſwear himſelf with Hell Flames about his Ears, notwithſtanding the inſupportable Wrath of a juſtly incenſed and provoked Judge is ready to ſeize him, and hale him before the Judgment Seat of that ſtrict Tribunal, who will leave no Sin unpuniſhed, tho' never ſo much palliated and gloſſed over with the thin Varniſh of weak human Excuſes and Evaſions. Repent then oh Man whoſoever thou art! and perjure thy ſelf no more: Let the time paſt ſuffice that thou haſt broken thy Vows and Promiſes, and for the future make thy Vows unto the *Lord* of an Amendment of thy Life, and be ſure to ſee them performed.

Of Drunkenness.

CHAP. II.

The Origine of this Sin traced: How, and wherein the Difficulty of exactly defining it consists. Drunkenness described by its Effects, and the reasonableness of such a Description considered in four Particulars. The false Ends of Drinking Answered. A Dehortation drawn from the Effects of this Sin, which are 1. The Breach of that Duty we owe to God, our Neighbour and our selves: 2. The advancing Satans Kingdom thereby. 3. The cause of many other Sins: And 4. The making us Obnoxious to the Woes in Holy Writ denounced against such offenders. The Difficulty of becoming Sober, and the safety of doing it betimes fully considered.

The Sin of Drunkenness traced from the Origine of it down to our times.

1. COme we now in the next place to take a view of that generally prevailing Vice of Intemperance in Drinking: The Origine of which Brutal Immorality we can Trace from beyond the Flood. For it is upon Record, that in the Days of *Noah* when the Floods came and destroyed the Earth, they were Eating and Drinking, and giving in Marriage: Which words cannot be thought literally to signifie the bare Acts of Eating and Drinking, &c. but the Extravagant Use and the Abuse of *God*'s Creatures, by perverting them from their

their proper, genuine, and natural End to Excess and Luxury. Nor was the Universal Deluge of force enough to purge away the Corruptions of those Guilts, with which the old Debauched World had stained, polluted, and poisoned the then Inhabited Earth: For we find *Noah*, tho' a good Man and a Preacher of Righteousness, accidentally overtaken with the Effects of an unacquainted intoxicating Liquor, which not only Exposed his Nakedness to the view of an Unnatural *Ham*, but gave occasion for such of his Posterity, as followed the steps of an accursed *Canaan* to improve their Fathers weakness and Infirmity to a Sin and Trade.

2. Hence was it that we hear of the *Bacchanalian Crews*, whose Looseness and Extravagancy in Drinking intitled them the Votaries of that swinish Deity. But yet the allowed Intemperance in excessive Drinking among the Heathens, was only to be seen among the more Licentious Admirers of *Bacchus*, whilst the more Sober and Considerative were perfect Abhorrers of, and Enemies to such Riots and Enormities. That Universal Sin of Drunkenness has but of late years crept into the *Christian Church*, and but very lately dared to shew its head openly in the World; for *those that were Drunken*, as the *Apostle* testifies, *were drunken in the Night*, 1 *Thes.* 5. 7. But now all Vices in general, as well as *that* in particular, have lost their former Modesty; and nothing more Common then to hear the Wretch glory in his shame: as if it were a piece of his Prowess to be mighty to Drink Wine, and of strength to mingle strong Drink. How incredibly this notable Trade of high-Drinking has been improved within these few years, since the Importation of Wines

and other Foreign Liquors has been the Staple Merchandize of the Nation, is too apparent. Old King *Edgar*'s temperate wooden Cups and moderating Pins that were ſtuck into them for marks, are now quite forgotten, and now there muſt be no limitation, no reſtraint in a Bumper. It has been (I am glad there is little reaſon to ſay it is now) a neceſſary Adjunct for a Loyaliſt to be a great Drinker: Carouſing and taking off full Glaſſes, giving great ſupplies to that ſpungy Branch of the Royal Revenue of Excize; the which is heartily to be wiſhed were exchanged for a more Honourable Subſidy: and eſpecially, ſince the main Objection againſt the ſuppreſſing ſuch Beaſtly Immoralities is ſo prevalent upon that account.

Sp. Chron.

Drunkenneſs, what it is, very difficult to define.

3. But tho' this Brutal Contagion is ſo univerſal, and all Ages, Sexes, and Degrees are more or leſs infected therewith; yet 'tis one of the moſt difficult things in the world to define exactly what Drunkenneſs is, and when Men may be ſaid to be guilty thereof. There are ſo many tricks and evaſions uſed by the Offenders, to wipe off ſuch a ſcandalous diſreputation from them, that unleſs we can meet with Inſtances of Dead Drunk Sots, they will make us believe that we fall ſhort of convicting any perſon of the Offence. Tho' of late days there are not wanting too many Inſtances of this kind, nothing being more common than to find the Epicurean at the *Devil*, drowning his Cares for the World, as well as his concern for Eternal Welfare in ſome plentiful and luxurious Debauch; and having ſetled his Brains with the intoxcating Glaſs to ſee him in

a reeling March retire to his Lodgings, where he, like his fellow Brutes, lays himself down on his careless Pillow, and rises in the Morning with the like unconcernedness upon him, as before.

4. Upon the account of Mens different Constitutions (some being more able to bear a Gallon than others are a Quart) and the different occasions of the same Man at one time more than another, and the like, arises the difficulty of prescribing such and such a quantity of Drink, beyond which is excess. But thus have most declared, that to drink more than to satisfie our Thirst (of which our Nature, not our Appetite should be Judge): To exceed the bounds of exhilaration and chearing up the fainting Spirits when occasion requires either: and to transgress the end, for which this action of Drinking was first ordained, *viz.* The preservation of Health, is such a degree of Intemperance, as falls under the notion of a Sin; and which must be seriously repented of. And the reason that the least degree of Immoderate Drinking is a crime, is (I humbly conceive) because of the Prolifick Nature of the Sin, which is too apt, having fled out past the *Barriers* of Moderation not to stop there, but headlong to be carried on to the very worst Extremes. There are, as I may so say, such secret Inchantments in the bewitching Wine, that when *Circes* has got but the opportunity of giving Man a Taste; tho' at first he may suck in the Philtrated Potion with caution, yet he cannot forbear returning so often to the Trough, till at last he is transformed into as natural a Swine as any Hog of them all, and can tumble in his Mire with the same delight as others of the same species, and wash himself with the rest, and return with them to wallow again. *Wherein the difficulty consists.*

5. It is no hard matter for Men, if they would deal ingenuously with themselves, to know when they are guilty or not of transgressing the bounds of Prudence and Moderation: but *Confess and be Hang'd* is so nigh their Thoughts, that they had rather sooth themselves up with a supposed Innocence, than fall foul upon and censure their dearly beloved Selves. But yet so far one may venture to convict another of Intemperance in Drinking, as the Effects consequent thereon shall be more or less sinful. That this is the exactest measure, and most reasonable method for the rightly apprehending the different degrees of this Vice is past dispute, if we consider it in some Instances.

Drunkenness described by its Effects, and the reasonableness of such a description considered in some particulars.

6. As first, if a Man of a cholerick Constitution, inclinable to Passion, and prone to take occasion to be angry; apt to kindle into a flame at every accidental spark, and obnoxious to prosecute his Revenge with the utmost malice; but in his sober Mood is careful to curb the violence of his Passions, and to watch against the prevalency of Temptations; if such a Man, I say, shall upon Drinking and Carowsing, give the Reins to his Masterless exorbitancies, and fly out into unwarrantable fury; if he shall fling or throw about him, beat and abuse all he meets, Curse and Blaspheme Heaven, Rail against his fellow Creatures, and play the frantick hectoring Madman; He may then be said, let the quantity be little or much, to have drunk too deep, and consequently to be guilty of Excess, and in the sense of the Law may be punish'd for Tipling, tho' not Drunkenness.

The first particular considered.

7. Or

7. On the other hand, if one of a meek and pleasant dispoſition, very gentle and eaſie to be intreated; Of a ſweet affable and courteous behaviour; hard to be provoked, one that does paſs by Injuries, and the like; ſhall upon his taking a Glaſs or two too much, find himſelf transformed and carried beyond his former Self, to commit any thing imprudently, raſhly or paſſionately, which at another time he would have been aſhamed to have done: if he ſhall perceive himſelf Teſty, cenſorious or Quarrelſome, he may then conclude he has drank too much, and need not be offended if another ſhould ſay ſo too. *The Second Particular conſidered.*

8. Again, if a Man of a Sanguine Complexion, propenſe enough to Acts of Uncleanneſs and Senſuality, apt to indulge himſelfe in the pleaſures of the Sixth Senſe, and forward enough to give himſelf up to all manner of Luſt (even when he has his Wits, Reaſon, and Judgment about him, which are little enough to reſtrain his Debaucheries): If I ſay ſuch a Man ſhall add Fuel to his Fire, and Oil to the Flames by rich and ſtrong Wines: If he ſhall then (having Hood-winked his Reaſon, blinded his Judgment, and bid adieu to all Modeſty) be beyond all meaſure carried out to ſatisfie his Youthful Deſires by unchaſte Embraces, and quench his ſcorching Heats at the next (tho' never ſo impure) a ſtream: Be induced to defile his Neighbors Bed, to commit Inceſt, or deflour Virgins; none need queſtion whether he is guilty of exceſſive Drinking *A Third Particular conſidered.*

or

or no, tho' perhaps he may not see the Beast so far intoxicated, as to be unable to move Hand or Foot, or to keep himself from tumbling in his own filth.

A Fourth Particular considered.

9. On the other side, If one of more chaste Thoughts, very watchful over his Words, more careful over his Actions; diligent to suppress the very first Motion to Impurity, and sedulous onall occasions to avoid the Snares and Baits, laid to entrap and seduce heedless Youth; Shall accidentally take a Cup more than usual, and thereby perceive his former Modesty to vanish: Be induced to talk loosely or obscenely, moved to wanton and lascivious Actions, and inflamed to Concupiscence and inordinate Desires: He may then assuredly judge himself to be overtaken in a great degree of Intemperance, tho' the quantity he drank, exceed but a very little his usual allowance.

10. In a word, when ever a Man has so far unmanned himself by Drink (be the quantity more or less) so as to act, speak or think otherwise, than he would have done, said or thought at any other time when he had his Intelligent and Volent Faculties of his Soul free about him, he may then be said to be Intemperate, so as to need Repentance. For it is the many sinful Actions consequent upon the Sin, which makes it to be more or less sinful; A Complication of Crimes, being far more Offensive to the *Supreme Being*, than one single Act, tho' never so maliciously designed, can be thought to be. Thus He, who is dead Drunk and deprived of all Sense and Motion, and so rendred uncapable of doing

any

any other mischief than what he has done to himself, may be said to be guilty of a less Offence than that Man who having not perhaps drank halfe the quantity, adds to his Sin of Intemperance, that of Anger, Rage and Fury. So likewise there are degrees of those mad Drunkards; and he who throws the Glasses over his Head, dashes the Bottles in pieces, and pays for those his Extravagancies, is more excusable, than those who in their Frolicks break Windows, Silk Coaches, Fight the Watch, and fall foul upon all they meet; Nor are these last so hainous as those who proceed to Murder, Rape and Incontinence: Nor are they again (tho' arrived to the highest Branch of Wickedness) so bad as that Inhumane, Unnatural, and Unparalell'd Monster, who to gratifie the Devil for some piece of service done, was in complaisance to the Infernal Deitie over-taken with Drink, and in that Brutal condition Murdered his Father, and committed Incest upon his Mother, the very Thoughts whereof he in his sober Fit rejected, abhorred and abominated.

17. And now, from what I have already said upon this Subject, I might take occasion to answer those false ends of Drinking alledged by the Intemperate as a palliation for the Offence, Some of them the * Author of the *Whole Duty of Man* has already mentioned such as are [1. *Good-Fellowship*: (2) *Preserving of Kindness*: (3) *Cheering of Spirits*: (4) *Putting away Cares*, (5) *Passing away time*: (6) *Preventing Reproach*: (7) *Pleasure of the Drink*: (8) *Bargaining*.] and confuted long ago: And therefore I shall say nothing after

* *Sun.* 8. *f.* 3, 4, &c. *to the* 10th.

after so ingenious a Pen, but confine my self to speak only of those which he did not take notice of, either as such whereof no mention was made in his time; or such as he thought thin, Futile, and not worthy to be answered by the Judicious, which would fall to nothing of themselves.

12. I wave saying any thing in Refutation of the Gentility of this Sin; and forbear a needless dispute with those who maintain Drunkenness as a necessary Accomplishment of a Gentleman: Since if the very sound of the Word, if the brutal Nature of the Vice are not of force enough to make the Spark ashamed, yet when I have exposed it naked, I question not, but if he has any Generosity in his Heart, or Modesty in his Countenance, he cannot without blushing assert, That High-Drinking is a mark of his Breeding. I shall therefore only answer the Objections which are usually made by the *Wits*, the *Worldlings*, and the *Hectoring Bravoes* of the Age.

1. *The Objection made by the Wits of our Times.*

13. Nothing more usual than to hear the first sort cry out in some such Language as this: "Dull Fool! "Leave off thy Lessons of severe "Morality, and impracticable "Temperance, Go Preach to Monks and Anchorites, to Old Men and Children, of Sobriety and "the excellent Qualities of Small Beer and Water. "We know better things, and are not to be put up "on by thy insipid Cant. *Experientia docet*, we are "experienced Blades, and can tell thee no Wit, no "Learning, no Parts, no Ingenuity like to that "which Impregnating, Exalting, Elevating Wine "gives Life and Vigour to. Where did'st hear of

"a

"a Poet worth the hanging, unless he had first dip'd "himself over head and Ears in *Aganippe's* Fountain, "and got the smack of the Bottle so, as to return "often to recruit his Flagged Fancy with Nectar "and Ambrosia? Did it ever read of any that arri- "ved to *Parnassus's* Top without the Cordial of *He-* "*licon* to support and transport his Spirits in the "Elevation? The Noble strains and Lofty Flights, "the curious Vein and pregnant Fancy, the plea- "sant, facetious Air, and all the sacred Raptures of "a Poet, are all owing to the Influence of the great "God of Wine: For we pay our Adoration to him "first in full Glasses, and he returns the Duty again "in assisting our Genius, and sharpening our Con- "ceptions.

14. To all which I answer, *The Objection answered.* that this method of Drunken Versifying is certainly what most of the Wits of the present Age make use of to render themselves and their Writings infamously famous to these times and Posterity. And hence it is that we see so many Obscene, and Offensive Brats of Poetry ever and anon peep out into the World; which in former days would never have born the light. But these vile Dithyrambicks, the Product of Inebriated Brains are fitter to be Dedicated to *Priapus*, *Bacchus*, or any other Bawdy Drunken Deity, then to be offered at the shrine of the more Chast and Temperate *Apollo*. It seems very unreasonable to think that Intemperance which dulls and hebetates should quicken & inspire the Fancy; that what too often clouds, should inlighten the Understanding; that the very thing which drowns should heighten our Conceptions. But admit those Absurdities, yet these kinds

kinds of Whettings will quickly Wear the Edge to the Back, quickly destroy the Reason tho' not the Man, and convert all his high Raptures into * Frenzy and Delirium. I know not who are Lawreats now, nor what Qualificati-

* *N. L. an Instance of this.*

ons are requisite to make one such: But (believe me) they are not worthy of that Divine Name of Poet, if they are so ill-stocked that they are forced to take up supplies from the very dregs of a Nasty got full of Wine. I cannot, will not but own that the famous Ingenioso's of past times have highly applauded the Virtues of Wine, and declared the Noble Effects it has had in clearing their apprehensions, and refining the Spirits: but then, 'tis not (I presume) produced by those Empyreumatick Fumes which our Modern Poetical Chymists draw off by præcipitant, hasty, burning and surfeiting Excess; but the nobler Extracts of Temperance and Sobriety drawed gently off in a Moderate *Balneo Mariæ*. And he that was an Ingenious was a Sober Man too, tho' now 'tis so contrary, that if you describe a Poet, you must add Vine Leaves to his Lawrel, put other Colours into the Mixture, and delineate him a Sot at the same time.

15. The second sort are such whose Plea commonly runs in some such strain as this. 'Is no Excess "at all to be allowed? Why, "then farewel all Opportunities for Trade and "Commerce; Farewel Law and Physick too. As "there is no better *Vinculum Societatis*, so there is "no greater Support to maintain the Mechanick

2ly, The Objection made by the World Wise.

"Pra-

"Practick Part of the Republick, then the Innocent "cracking a Pot, and smoaking a Pipe together. "We may traverse the Streets, walk round and "round the Change, make frequent Visits to *West-*"*minster-Hall*, and stare in every Face we meet, but "return home like Fools as we went, never a Custo-"mer, never a Client the more, and never a Far-"thing the heavier in our Pockets: But spend we "an hour or so in a Tavern or Alehouse, over the "drinking of a harmless Glass or two with an Ho-"nest Friend or so, we insinuate so prettily into "each others Acquaintance, that immediately, as "the Glass so our several Vocations go round: And "by mutual Loving Healths we furnish each others "needs, and get more by the Company at one sit-"ting, than we spend in it for half a Year.

The second Objection answered.

16. This is a pleasant Account of the success of Sir *John Barley*; a plea too common in the Mouths of many who think themselves very wise notwithstanding. 'Tis too true, this stratagem of managing business in Publick Houses, is what the *Evil one* has very subtily insinuated as a means to carry on his own designs; and this is the method Men take now a days to increase their Trade and gain Customers. But let me tell them (under the Rose) 'tis a Knavish, sly and ignoble way of Merchandizing. If a Glass or two were all, as they pretend, there were little harm done: but when they are in for it, they seldom come off without a sound Wetting. There's no gain to be had by playing upon the Square, 'tis safest drinking a Man down and then pick his Pocket after. Were he in his right

Wits

Wits they know he would not have been imposed upon so, but 'tis no hard matter to cheat him to his Face when his Senses are Sophisticated and Lost. So in like manner as to the *Law*, 'tis a Contradiction (I should think were it not so Customary) for a Man to gain Practise by being a great Drinker; I know not what his addle Brains might do in winning upon Coxcombs of the same Kidney, but I believe a Considerative Man would be far from making him of his *Councell*, lest the sight of the *Brief* the next Morning might confound his Addlepate, which was so deeply Soused in *Claret* or *Nottingham* the foregoing Night; and make his giddy Head run Counter in the Cause, rather then speak any whit to the purpose. The same might be said (*Mutatis Mutandis*) of sottish and inconsiderate *Solicitors* and *Attorneys*, who marr their Clients Cause more by far than all the Exceptions, Bills of Errour, Demurrers, and reversing of Decrees could do. So likewise in *Physick*, what Man would be so mad in his sober Senses to make him his Physitian, who helped him to the Distemper by joyning with him in the Debauch? Certainly he must needs be very Extravagant of *both*, who will prostitute his *Life* to the Discretion of one that perhaps was the Principal Cause of Viriating his *Health* not long before. For my part I should be afraid lest he who before was for my Excess in Sack, might be as much (unadvisedly if not wittingly) Immoderate in administring his Cordials, and so make it his pleasure to send me as merrily out of the World, as before he had seen me Reel out of a Tavern.

17. Advance

17. Advance we now in the next place to consider the third and last sort of Men I shall here have occasion to take notice of, as palliating the Crime of Intemperance by a false Gloss and a thin transparent Varnish which instead of hiding, expoſes the Monster in worse tho' more natural and proper Colours. "Is all Excess (may some "say) forbidden? Is Drunkenness in all its Species, "and Degrees unlawful? What then shall those "poor Souls do, who venture their Lives and For-"tunes for their King and Country? 'Tis well "known nothing Encourages and Enspirits them "more than a dram or two of the Bottle. The "Life of a Soldier is in his Mornings draught. "Who is able to endure the hard Marches, wet "Trenches, and the continual Fatigues of a "Campaign, that is not well warmed within? What "Man of a thousand would stand out a Field Battle "who had not drank largely before? For none "fight stoutest and stand longer the brunt of the "Battle then the half-drunk *Cavalier*.

3. *The Objections made by the Libertines of the Age.*

18. To all which I Answer, that if any Excess was warrantable, it would be doubtless in this, but Man, that boundless headstrong Creature, having passed the limits of Reason and Moderation knows not (as I hinted before) where nor when to stop. Hence we perceive the mad Disorders and Mismanagements even of most disciplin'd Armies in an Engagement commonly to arise, which perhaps at a general Rendezvous were as well ranged as the best; but Drunkenness being the Preparative to the Battle

The third Objection Answered.

put all out of Frame, makes the Soldier giddy and hot, spurs him to rash and mad Attempts, and engages his Intoxicated Headpiece in such dangers, which none but his Hair-brain'd self would run into. In this Confusion Right and Left are both alike, to *your Leader*, and all such useful words of Command are of no Effect; and helter Skelter every Man is his own Officer. From this disorder in the Carry was it that *Benhadad* and his Army of Syrians were defeated by a band of Young Brutalities.* From this, it was that the Gauls who Besieged the Roman Capitol were by *Camillus* put to the Sword. And, believe me, 'tis a sad Circumstance to die in such a Condition, for let them harbour never such good hopes of being saved if they can but cry, *the Lord have mercy upon my Soul*, 'tis too common the last breath they draw is with a G—— damme in their Mouths. But admit the Wretches be Victors in the Field, and become Masters of Bag and Baggage too, yet in this hot Blood what Barbarities will they not commit? What Outrages will they not offer? They'll put all to the Sword, deflour Virgins, abuse Widows, depopulate Cities, and burn down Palaces; and the Officers Charge is no more regarded after, than it was before the Victory. That this is true, which I here assert, is Evident from those who have already been abroad and are here and there Quartered and Garison'd amongst us: When the Liquor is in, what Regard have they to Civil or Military, to Canon or Common Law? They abuse all they meet, and if they can fasten upon none else, like Savages in their drunken fits they fall foul upon each other. But how degenerate is this

* *Plutarch.*

this Valour from the true Conduct and Valour which a sober Consideration of the justness of their Cause did formerly beget? The ancient *Fulminant Legions* which gained the Roman Generals so many Conquests were of another *Make*, and vanquished their Barbarian Enemies not by being *Pa Fulmen*, but by their *Prayers*, which are being in a drunken Meeting Humour, is a very ill Circumstance to perform.

19. Thus have I done considering the Ends which are fully assigned for Drinking; to wind up all and draw towards a Conclusion, Let me Exhort all to the Necessary Duty of Temperance, and Dissuade them from the odious Sin of Drunkenness; which can be done no better then by considering the dismal Effects it produces. The Principal of which will appear by considering First, *How far it makes a Breach of that Duty, we owe to God, our Neighbours, and our selves*: Secondly, *How much we advance Satans Kingdom thereby*. Thirdly, *How unavoidably we incur the falling into divers other Sins*: And Lastly, *the Woes against Intemperance mentioned and denounced in the plain and revealed Word of God.*

A Dehortation to fly the Odious sin of Drunkenness, drawn from the ill Effects thereof.

20. As to the first of these, it has that dismal Effect to make us Guilty of breaking the whole Law. Hence has one ingeniously observed, that there was no reason for *God* to forbid it in any Particular precept of the *Decalogue*, since in Effect it was the violation of both Tables—

The first ill Effect is the Breach of the whole Law.

Drunkenness the Violation of our Duty toward God.

For hereby first we affront *God the Father* in the Extravagant use and abuse of those Creatures he has ordained to be received with Moderation and Thanksgiving: We affront *God the Son* by pervarting the end for which he came into the World, which was *that the Grace of God revealed by him to mankind might be through him bring Salvation and appear unto all Men, that denying all Ungodliness and Worldly Lusts they might live* Soberly (as well as) *Righteously and Godly in this World.* Tit. 2. 11, 12. We provoke *God the Holy Ghost* to forsake these our Intemperate Bodies as filthy Habitations, and to seek out for more wholesome and cleanly Mansions; we defile his Temples, and Eject him by our Impurities, and quench his Motions by our Sensualities. In a Word, we injure the whole Trinity, by walking contrary to those Rules of Temperance and Sobriety, which are implanted in our Natures by the mere light of Reason, or taught us by the written and revealed Word of God. By defacing that Image of the Deity, and putting out that Light of a Reasonable Soul, which the Divine Rays had Kindled within us; by transforming our Godlike Nature and *Upright* Forms into the Shape and Deformities of *Damnified* Brutes.

Drunkenness the breach of our Duty to our Neighbours.

Nor are we less Guilty of the Breach of our Duty to our Neighbours, whether it relate to the *Publick* Good of Communities or the *Private* Welfare of Families; to the Acts of *Justice* or those of *Charity*. He cannot be look'd upon

Drunken Magistrates no Friends to the Publick.

upon as a Friend to the *Publick*, whether we consider *him* as a *Magistrate*, or as a *Subject* thereof. If a *Magistrate*, what more common than to have the Laws perverted, our Courts of Judicature turned Revengers of private Animosities, and the like? Hence is it that so many partial Hearings, and preter-judicious Proceedings have been not long since in our Courts of Justice, whilst the intoxicated Gentleman of the Long Robe has taken upon him to give his Verdict from what he has heard of the Beginning and end of the Cause, without any regard to the substance of the Pleading which he has fairly slept away: Hence it is (from Epicurean Ministers of Justice *I* mean) that the Orphan, the Poor and the Widow are put by their Right; Hence it is that a Land mourns, and the Publick Grievances of any Nation do arise. This makes the *Wise Man* so pathetically to urge, *It is not for Kings, O Lemuel, it is not for Kings to drink Wine, nor for Princes strong drink, lest they drink, and forget the Law, and pervert the Judgment of any of the Afflicted*, Prov. 31. 4, 5. From this Consideration was it, that in the famous Cities of *Lacedemon*, *Crete* and *Carthage* Wine was totally forbidden to Magistrates; and whoever came into their Senate-House over-charged with Excess, were turned out and degraded from that Dignity with Ignominy and Reproach: And from this was it that the Prudential *Solon* made it a Law at *Athens*, That Drunkenness in one bearing Authority should be punished with Death. It were to be wished some such Law were made in another Constitution, and then there would not be wanting such Magistrates as would punish the Excess

Alex. ab Alex.

in an Inferior, having no such thing as a Conscientiousness of being guilty of the same to put them out of Countenance, or to check the Proceeding. Nor can the Drunken *Subject* be said to be a Friend to any, much less to our English Constitution; since besides the Riots and Routs, the many Immoralities and Tumults he is commonly the Author of, he violates and acts in down-right Contradiction to the several *Statutes* of the Realm, in that Case made and Provided. And by the way he is a profound *Loyalist*, who shall, under a pretence to inhance the Royal Income, make bold to affront the Law by the manifest and notorious breach thereof. But look we at home and behold the intemperate Wretch in his own Family, and we shall find him a Tyrannical Master, an Unnatural Father, as well as an abusive Husband; He is so far from being a Friend to his own House, that he is the greatest Enemy it has. For waving those many unmanly Actions he is guilty of there, to wit, his beating and kicking his Servants, his Unrelenting and Unconcernedness at his Childrens Cries, the intolerable Heart-breakings he gives to the pensive Wife of his Bosom, and the like, He undermines and ruines his own Walls by his extravagant Expences; and brings himself and *His* to Poverty and Rags. For has he a plentiful Estate descended from frugal Ancestors, 'tis no wonder to hear he lives beyond it; and by his frequent prodigal Excesses to run it into such Incumbrances, and Drown it with so many Mortgages, that the

The Drunken Subject an Enemy to the Publick.

* 4 *Jac.* 1. *Cap.* 5. 21 *Jac.* 1. *Cap.* 7.

A Drunkard an Enemy to his own House.

next

next Heir is seldom the better for it: But if he is one of an inferior capacity, how usual is it to have the indigent Wife and Children feed upon Bread and Water; and turned over at last to be a Charge to the Parish, which might have been prevented, had the thrifty Husband gone less to the Alehouse or Tavern. Neither in the last place can the Drunkard be said to be his own Friend, for thereby he injures both his *Baser* and his *Nobler Self*, separately and conjunctly too. He injures his Body by the many manifest Mortal distempers which Excess and Surfeitings naturally produce; and tho' his Constitution may be never so strong, yet insensibly it impairs his Vitals by degrees, and at length destroys his whole Frame. The Body feels immediate discomposures at the very time of the debauch, as is evident from the gripes and vomitings, the yawnings and reachings, the giddiness of the Head, and the Rawness of the Stomach which attend it: But manifold are the Maladies that follow a long contracted course of irregular, intemperate Drinking. Of all the Diseases we find in our *Weekly Bills of Mortality*, none swell the number of the Deceased more than those occasioned by Luxury and Excess. 'Tis Intemperance shortens our days, and cuts the Thread before it be spun out to half the length of our long-lived Fathers: and from thence our youth are cropt in the flower of their Age, hurried away oftimes in the midst of a Debauch, and like Lamps, are extinguished before they are half spent, by reason of the superfluous Humors poured in, which drown that which maintains the vital Flame.

The Drunkard a Self-hater, injuring his Body and Soul separately and conjunctly.

And as he endangers the Destruction of his Body, by indulging the Transient pleasure of Taste, so by his continual Swinish Immoralities, he degrades that Noble Heaven-born *Being*, his *Immortal Soul* I mean; The *Intellectual*, as well as the *Animal* Faculties whereof are hereby clouded: The Understanding, the Will, the Affections whereof are corrupted and depraved, infatuated and insnared. Nor are these Considerations of such moment, as that in the last place he injures both *Soul* and *Body Conjunctly*, in making them obnoxious to Hell flames: For the Apostle assures us among the rest of the Damning Sins, that *neither shall Drunkards inherit the Kingdom of God*, 1 Cor. 6. 10. And where else their Inheritance will be, is no hard matter for those to guess, who know no *Medium*, no *Purgatory* between *Heaven* and *Hell*; which is a sad Thought, that for the fulfilling of one Lust, and the gratifying one Sense, Men should hazard the irrecoverable Loss of their Immortal Souls. I know not what they think that are guilty of this Impiety, but 'tis a startling Consideration to any sober Man, that the Wine they are thus enamoured with, should cost them so dear, not only the expence of their Estates and Time, the decay and overthrow of whole Families, the impairing and debilitating their Bodies, but also what is the greatest Expence, *viz. The price of an Immortal Soul.*

The second ill effect of Immoderate drinking, is the advancing of Satans Kingdom thereby.

21. But to stir up Men, if possible, to their Wits and Senses, let them consider in the next place, whose Friends and Servants they have hitherto been. They are of their Father the *Devil* and his Works, not their own do they execute; they

can

can please him in nothing more than by this Brutal Immorality: Be Drunk, and you give him all he can ask or desire. When Satan has steeped Men in Liquor, he moulds them like soft Clay, to what Form he pleaseth; and 'tis no hard matter to make them his Instruments to do just even what he would have them. If he has a Rape to commit, none fitter for the Amour than the Drunkard: If he has a Life to take away, no weapon like a Drunken Fury and inebriated Passion: If he would rail against Heaven, or Blaspheme him that is Higher than the Highest, the Wine-inflamed Wretch will Belch out Oaths and Curses, Blasphemies and Execrations as fast as he can desire. So that if to humor the Devil and please him, if to be his Friend and Servant be what you desire, rather than the pleasing of *God*, the being kind to your Neighbors and your Selves, you can invent no properer a Method, than by being a most accomplished, refined, and complaisant Drunkard.

The Third ill Effect of Drunkenness, that is a threefold of many other Sins.

22. Which brings me to the next Consideration, the fatality, as it were, of falling into more sins at the same time. You must, as I said before, if you are the Devils Friend, give him a Testimony by some *Overt* Action that you are so. Sins as well as Miseries seldom come unattended; and of all others this of Intemperance has the largest Retinue: *Fornication* and *Uncleanness*, *Adultery* and *Incest*, *Swearing* and *Blaspheming*, *Murder* and *Revenge*, *Violence* and *Rapine*, *Theft and Oppression* are all of its black Train; 'Tis but a Provocation that is wanting for the Drunkard

to

to put One, or more, or all these into execution together. And if he does neither, 'tis not because he was wanting therein, but because the opportunity, the circumstance, the company did not suit, nor was it the Devils Royal Will and Pleasure at that time to tempt him to the performance of that which he knows he may probably have a fitter season for.

This 4th ill Effect of this Sin, is, that it makes a Man liable to the Woes denounced in Holy Scripture against this Impiety.

23. I proceed now in the last place to take notice of those woes denounced in Holy Scripture against such scandalous Offences, and here before I do that, I should give some account of those dreadful Examples of the Judgments which *God* inflicts upon the Epicures, and by what unheard of and various Methods they come to their untimely ends; by breaking their Necks, by Drowning themselves, by having their Brains dashed out, and by many other accidents. But every Annal, every History has Instances enough to convince any that will make the application home, how frequently the drunken Man catches harm, and what a horrible thing it is to fall into the hands of an angry God. Therefore I shall confine my self to mention the principal places in Holy Writ, which seem chiefly to level at the Intemperate. The first which I shall mention, is, what the *Wise man* doth imply in that passionate expostulation he makes [*Prov.* 23. 29.] *Who hath Woe? Who hath Sorrow? Who hath Redness of Eyes? Who hath Contentions? Who hath Wounds without Cause?* He tells you in the next Verse, *they that tar-*

long at the Wine, they that go to seek mixed Wine; there you see a large accumulation of Miseries, Griefs, Strifes, Violence and Wrong, which follow the Drunkard at the very heels. For the Wine may look delicately, sparkle finely, and move it self aright in the Glass, but at the last it biteth like a Serpent, and stingeth like an Adder. (The next Woe we find is, that which the Prophet *Isaiah* denounces in these plain terms [*Chap.* 5, 11. 12.] *Woe to them that rise up early in the Morning, that they may follow strong Drink, that continue until night, till Wine inflame them, and the Harp and the Viol, the Tabret and Pipe are in their Feasts; but they regard not the work of the Lord, nor consider the operation of his hands.* As if he should have said, *Woe* to those Greedy, Lusty Drinkers, who to prevent the want of time, wherein to satiate their Lust, rise early with the Morning Sun, and suck their Wine like the Morning Dew: Who are not contented when a Temptation offers, to embrace it, but seek out for one, go about from this Companion to that: Woe to those who sit whole days in Tipling-houses, and protract their Clubs till after night; Who sit up 2 or 3 Nights together, and (as the Vulgar have it) Sing Old Rose, and go to Supper twice, Rant and Caroule, Damn and Drink all in a breath: A Health to this, and a Confusion to that Man and all his Adherents; who in the midst of all their jollity forget the God of Moderation, and with *Belshazzar*, praise their gods of Gold and Silver, of Luxury and Excess, Who consider not the *Lord*, nor regard the operation of his hands; How he often is unseen at these Banquets, and will call them to an account, and put a Cup of Trembling and Astonishment in their

hands;

hands; how he often meets the Dead-drunk Tipler, and sends him to Hell in the very Debauch; how he often breaks the Arms of one, the Legs of another, robs this Man of his Senses, and fills the other with Despair. These things are little regarded, but 'tis the *Lord* that doth this, and they are (let men observe them or no) the Wonderful *Operations of his hands*. The same Prophet denounces a Woe in the same Chapter, [*Vers.* 22.] in Words very near the former. *Woe to them that are mighty to drink Wine, and Men of strength to mingle strong Drink:* Which seems to intimate thus much; that let Men be never so well able to bear strong Drink, and have Constitutions as strong as the Oak, and Heads as hard as Brass; be they never so sound of Body, and capable to swill down as many Gallons as their Companions can do Pints, and neither prejudice their Healths, nor drown their Memory, nor weaken their Understanding, yet notwithstanding all this, there doth a Woe belong to them, and a Dreadful one too: and that because they make use of this their strength to the weakning their Brother, and the Drinking him down, as they are pleased to call it.

24. This Naturally leads me to consider that Gradation and Climax of Woes which another *Prophet* hath denounced against, and appropriated to, the degrees of such Strong and Mighty Drinkers; The Words are these: *Woe to him that giveth his Neighbour Drink, Habb.* 2. 15. [Not to supply his Natural Necessity (that being a piece of Charity, and no way deserving reproof) but as an Occasion to that Excess, which either his own Inclinations, or the pleasantness of the Liquor, would prompt him to.]

10.] *Woe to him that putteth his Bottle to his Neighbour,* [That is; that not only lays the Temptation before his Guest, but (as is too frequent in our Modern Entertainings) compells, urges, and presses him to that Excess: that Provokes him either by his Command, or his Example, or (which is worse) by Menaces and Threatnings to take unwillingly the almost nauseous Dose.] *Woe to him that maketh his Neighbour Drunk,* that not only gives an Occasion, that presses, that compells him to Drink, but that also urges that Excess to such a degree, that no less price than his Neighbours Reason must satisfie for the wast of *his* Liquor; that delights in that Sin himself, and takes pleasure in those who do the same things; that makes the Inebriating of his Guests the ultimate end of his Revels, and is pleased to see the Antick Postures of his Drunken Neighbour; a Wickedness which the Spartans would do only to their Slaves, and that upon no such end as the making sport at those twice Captivated Wretches, but only thereby to have an Occasion of Exposing the Monstrous folly of Intemperance, so as to scare their Children from such a Beastly Vice.] *Woe,* in the last place, *to him that maketh him Drunk that he may look upon his Nakedness,* [whose design is to bring the Deluded Soul into the Snare, and then expose him to the Mercy of his own or others craft, revenge, or sport; who binds the Soul first in Drunkenness, and then throws him into the Chambers of Death; that inflames heedless Youth with Wine and then sends him a Temptation to prey upon his Chastity; that robs a Man of his Senses, and then takes an Advantage either of Exposing, or of making gain of his Infirmities; that takes the Bridle from his

his Tongue, and the Reins from his Passion, and that leaves him to be carried headlong by the Unruliness of the One, and torn in pieces through the headstrong Impetuosity of the other. Thus such Profligate Offenders deserve a Curse, and a Woe with a Vengeance none will doubt; and the Curse, the Woe, is cut out for them in the next words. *Thou art filled with shame, for Glory: drink thou also, and let thy foreskin be uncovered; the Cup of the Lord's Right hand shall be turned unto thee, and shameful Spewing shall be on thy Glory.*

25. To sum up all, Let me advise all who have been guilty of the least Degree of Intemperance to lay these things seriously to heart. If you have been hitherto carried away with your Carnal Appetites to obey them in fulfilling the Lust thereof, be so no more. Consider whether the Sin in its own Nature, or in its Effects, be so Charming as to deserve your further Pursuit or Love. Survey it well, and see whether it has any such lovely Features as to Captivate a Generous Mind. Think with your selves, whether God must be thus affronted (for Religion is always forgotten where Reason is lost) your Neighbour in all the Relations thus abus'd, and your selves in all Respects thus injur'd, and that only for the sake of gratifying one sink Sense, and indulging one beastly desire. Be not so Mad, be not so Desperate as to humour the Devil, by laying your selves open to all his Snares and Inticements, and by exposing your selves to all the Woes, Miseries, and Calamities incident to Intemperance in this Life, and to the Wrath of God in an Eternity of Torments hereafter. Tho you may not value your Health, your Estates, and your

Worldly

Worldly Concern, yet remember you have Souls which must be either Eternally happy, or Eternally miserable. 'Tis not a *Disease* or two that will wreck you; nor Want, Poverty or Distress that will grind you, nor all the Adversity you meet with here, can torment you so much, as one moments pain in the World to come, will afflict you. 1 Pet. 5. 8. *Be sober therefore, be vigilant, for your adversary the Devil, goes about seeking whom he may devour.* Rom. 13. 13, 14. *Walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put you on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the Lusts thereof.* To these of the Apostles, take also that advice and Saviour gives. *Luke* 21. 34. *Take heed to your selves, lest at any time your hearts be ever charged with surfeiting and drunkenness, and so that day* (that great and notable day of his appearing) *come upon you unawares,* and seize upon you in that unprovided beastly condition. A condition which few would care to appear in before an earthly Magistrate, how much less before the Tribunal of that just Judge, whose Eyes cannot behold any thing impure or unclean. Let me prevail upon you, especially you, who bear any Authority in your persons, as you are either *Magistrates* or *Ministers*, as you are either *Fathers* or *Masters*, to abstain altogether from this Swinish Immorality: For you are miserable, not only for the excess you fall into your selves, but are sharers in the offence, which others by your example (more prevalent than your Perswasions and Advice to the contrary) do commit, and are encouraged to be guilty of.

27. If

27. If you would know when you should set about this regular course of Life; *Enter upon it this very moment*, Better and easier 'tis to do it to day than to morrow: Defer it not off till this Club or that Society shall be laid down; perhaps you must be summoned hence long before that, & your very next meeting may be your last, I know, when you think but of a change, the Devil has more than one thing to suggest; *He* has follicitations from your old companion to inveigle you; *He* has the Reproaches and Revilings, ready (if you deny the former) to force you; *He* has the remembrance of the former pleasures you took in those Debauches, whereby to allure you, and long Custom and contracted evil Habit to inchant you; *He* has the variety and deliciousness of Liquor to charm you to return to your old beloved Vice. But if you shake off all these Fetters, and bind your selves with Resolutions of Temperance and Sobriety: If you can, by the assistance of God's Grace (to which in all your Trials you must have recourse) but hold out against the first shock of your Temptations, and resist the Onset with Courage and a resolved Denial at the beginning of the Siege; you will find all the Assailants desert their Batteries, quit their Intrenchments, and despairing of success, retreat with a Curse or two at your obstinate Refusal. The *Devil*, perhaps, may now and then send out his Scouts to allarm you; but finding all the Passes safe, and a careful Watch kept at every Sense, and vigorous Sallies made against his Incursions He himself will fly from you; and leave you to the Tutelage of Sobriety and Temperance, Innocency

The difficulty of becoming sober, and the safety, if returning, before considered.

innocency and Peace, Sedateness of Mind and Health of Body; and to reap all the satisfactions of an undoubted Reason, an unmasked Understanding, an unerring Will, and uncorrupted Affections; and as the Result of all to enjoy the unspeakable Pleasures of an uncondemning Conscience *here*, and to drink of those inexhaustible Rivers of Pleasure prepared for the Sober, Temperate, and Faithful Soul in the Paradise of the Blessed hereafter.

CHAP. III.

Of Uncleanness.

The Universality of this Sin considered and lamented: The Danger of Treating upon it: The particular kinds thereof: The miserable Effects of Fornication, Adultery, Incest and Rape, separately considered: A Caution to the Chast, with an Advice to the Unchaste: Nine Rules whereby to attain to, and preserve that admirable Virtue of Chastity.

AND now let us survey that vast Ocean of Impiety, which with no small success has spread it self for some years over the face of this Island, and see if we can ken one point or corner of the Land which is not overwhelmed with this dreadful Inundation. Let us try if we can find one spot of ground which we cannot call *Sodom*; or one single City which is not worse by far than *Gomorrah*. Should the destroying Angel come among us

The Universality of this Sin considered and lamented.

(which no Man knows how soon he may) he would have a large Field of Tares to cut down, and a plentiful crop of Uncleanness to employ his Sickle. We can cry out against the tolerated *Stews* of *Italy*, and the Tributary *Whores* of *Venice*; We can rail against the *Lasciviousness* of *Spain*, and wonder at the notorious *Courtezans* of *Paris*: But did we look *Home*, we should see cause of greater Lamentation, and our very Streets could give Parallel, if not transcending Instances of Impudence and Debauchery, which out-face the Light, and out-dare both *God*'s and *Humane* Laws. Formerly All (even Secret) Acts of Impurity were condemned, and the name of *Whoremaster* was the worst Reproach that could be affixed on any Man: But now (oh Prodigy!) the Brand is an Ensign of Honour, and if you would Compliment or Flatter the Spark, you can do it in no properer a phrase, than by calling him a compleat *Beau* and Gallant of the Town.

2. So generally spreading is this vice, that it cannot but make any sober Man's Heart to bleed that considers it: But as General as it is, so few are the Judgments of *God* upon the immediate Acts of this Sin, that we cannot but be filled with Wonder and Amazement, at the long-suffering Patience, and that Immaculate undefiled Being. But vile wretches that they are, the very Motive for their forsaking do they make the chiefest Reason for their persevering in this Sin. And the forbearing Mercy of *God*, which should lead them to, keeps them off from Repentance. A sad Thought this, that Man should persist in affronting and sinning against *God* purely because he is merciful, but every Day and Hour

Hours experience witnesseth the truth hereof, and renders it without Dispute.

3. I had here designed to have inlarged upon the many *pollutions* of the Age, we now live in; but I foresee that many mischiefs may arise by too closely and pertinently handling this subject. It is such a Sin, that to speak against it in proper terms is by consequence to defend it; and to explain the *Nature* of it in its proper Characters, will require the making use of such Expressions as may sully the Reputation of a Modest discourse, offend a pure and clean heart, and perhaps be a means of promoting the Vice, even while it is declaim'd against. This is no *Paradox* in times wherein all Advice and Counsel to reform the *Impure* and *Unclean* is too often thrown away. For there are not wanting such Monsters in the World as *wrest the very Scriptures to their own destruction*, and make the Sacred Oracles of *God* to preach up, and plead for their *Debaucheries*. No wonder then (if they can thus pervert the Dictates of the Divine *Spirit*) that they should catch at all opportunities of making even those discourses which are designed against them, to speak, at least implicitely, in their behalf. But *Good God!* To what a head will these Enormities grow? And how necessarily must the Contagion still prevail, since the wholesomest of Medicines are converted by the Infected into Poyson? Some smart Satyr, one would think, might do a little good, such a one as might lash the Wretch stark naked, and put him upon the Rack in the midst of his Impurities: but alas! we find *God's* Judgments themselves (tho' frequently sent down upon the Incorrigible, yet)

lightly esteemed by the hardened World, who make a mock of the Punishment as well as the Crime. I shall therefore take what care I can, not to make the debauched Worse, and with all Prudence manage my discourse on this nice point, so as I may not in the least give Encouragement to the Sin which I am so willing to decry. I hope at least it may prove a Caution and a Sea-mark to the Unpolluted Soul, to keep it from being polluted and ruined with the rest; and if it accidentally prove a means of *Reforming* one debauched Person from the Error of his Ways, I shall think my labour not bestow'd.

The Particulars of Uncleanness.

4. But to proceed and particularize all the sorts of this Sin. I shall wave speaking of the *Uncleanness*, and will only content my self with shewing the *Heinousness* and the *Mischiefs* of the grosser Acts of *Fornication*, *Adultery*, *Incest* and *Rape*, as with telling you that besides these, there are other things which will fall under the Notion of *Uncleanness*, as being the Preludes to the rest, such as *Lascivious Views*, *Obscene Discourse*, and *Lascivious Carriage*, all which betray the unguarded Soul into its own Sin and Misery. To unfold all the Intrigues which the *Whoremonger* and *Adulterer* use, to accomplish their designs, out-passes the Brains of a *Machiavel* to dive into or apprehend; But where their Pleasures end is too lamentable a Consideration for them to admit the thoughts of. What running and going, what Sweating and Labour do they undergo in order to bring about their Wickedness? Strange indeed! that they should take such pains to be miserable,

trable, and be so industrious for their own Destruction; whereas they think it much to spend a poor thought about their real and Eternal Happiness. What *Fornication* and *Adultery*, and all the other species of *Uncleanness* are, is no such hard matter to define, or describe to an Age so knowing in all the Black Arts of Wickedness. They are too common in *Practice* to need much Demonstration in the *Theory*, and therefore I shall think my self the less obliged to trouble my head about such unnecessary Speculations.

5. Suffice it then that I give you some short Account of those Miseries that attend the *Unclean Person*, both the *Fornicator*, the *Adulterer*, the *Incestuous Person*, and the *Ravisher*: which that they may be more plain I will lay down separately. And Oh! would to God that others, seeing the Misfortunes and Calamities of the Debauched, would beware of being guilty of such Enormities, lest those or worse Evils fall upon them.

6. And First to speak a word of the sad Effects of Fornication. Little do any of you all consider what the end of those Transient Pleasures will prove; Do you think the number of you will cloud you from the *Wrath of God*? Can you Expect, because you herd with the Multitude, and so Over-power, and Over-awe *Human Laws*, that you shall escape the Sentence of the Righteous Judge? No certainly, tho' as yet we have no Express *Statute* to punish your Offences, according to the Merits of them, yet within and without, on this side and on

The Effects of Fornication in general.

that, you find Executioners enough of the Divine Wrath, if you had but the Grace to lay it seriously to Heart. You feel trouble your selves, and behold daily Examples of the Afflictions of others under the same Guilt, yet to a wonder are you Hardened, that not the feeling of present can put you in mind of a future Misery. 'Tis not the hard Usage you may meet with here that will serve the Turn: *Bridewell*, a *Carting* and *Whipping* are but trifling *gratuities* of misery to what Follows. The shedding Innocent blood, as is too common in this Age, requires something more at your hands, and *Tyburn* must end that Infamous Life which knew no where, nor when to put a stop to its *Impurities*. Nor does the *Partner* of her pleasure come off Scot-free; as he was concerned in the Getting, so too frequently he proves an Instrument in destroying the *Illegitimate Issue*, and bears her Company like a Good-natur'd Sinner into another World.

7. But admit all things go fair with the Naughty Couple here, and the Woman prove Barren (as is frequent with common Prostitutes) or if she have Children, can yet convey them out of the World without any Noise: yet there are other Effects mischievous enough, which follow the Criminal at the Heels, and might be of force enough to convince any man that has but the least reason left, to fly from such unlawful Pleasures with a total detestation and Abhorence.

The Particular Mischiefs of Fornication. First, of those which happen upon the Body either by exposing it to Diseases or Duels.

St. Paul

8. St *Paul* does Positively declare that *whoever commits Fornication sins against his own Body*, 1 *Cor.* 6. 18. This was his sentiment, who had no such Reason (that we know of) for to say so as we now have. That *Disease*, so common among us, and in just Judgment as it were appropriated to that Offence, was wholly unknown (or at least not regarded) in the *Apostles* days, so that little or nothing could be then said on that *Topick*; But now we see this tormenting Disease that does so *afflict* both Sexes, in the most Sensible and Tender parts is the effect of only *Impure Embraces*; and one would think this an argument sufficient to scare Men from the eager pursuit of such unlawful Game. But alass we find the Wretch as proud of his Malady, as before he was of his *Uncleanness*, brags of his Distemper, and despises it so long, till at last the whole Mass of Blood is infected, and it enters into his very Bones and Marrow. Then what Racks and Tortures, what Agonies and Pains does he undergo? *Salivation* upon *Salivation*, and all the Art of *Galen* and *Hypocrates* is little enough to raise him up to his old *Debaucheries* again: For to them most surely and nothing else he will return, let his promises of Amendment and Repentance be never so many. 'Tis true, he made such Vows but it was upon the Melancholly Thoughts that he should never be able to serve his Sins more. For he cannot forbear returning to his former Impurities, and never leaves till the next *Clap* seize him in good Earnest, and send him out of the World for good and all.

9. Add to this *Consideration*, the danger to which the Amorous *Gallant* exposes his Life, in the many

Quarrels he is Engaged in his *Mistresses Cause*; is being frequent to have the *Carpet-Rivals* end their dispute in a Field of Blood. Hence comes it to pass, that of the many Murders committed daily in our Kingdom, we find a *Whore* at the Beginning or End of the Fray. And a Homicide seldom appears at the *Bar* without *One* of them at his Heels; or if not there, yet at *Tyburn*, he openly confesses the *Strumpet* to have been the first tempter to, or occasion of the Fatal Tragedy.

10. Nor is the *Lecher's Body* the only sufferer here, he has an *Estate* which is

29. The Mischiefs which happen upon the Spendthrift's Bed.

Squander'd away upon Riotous Living, whilst his Relations are brought to Indigency and Poverty, and *himself* (as the *Wiseman* observes) *by means of a Whorish Woman to a Morsel of Bread.* Prov. 6. 26. So Vast is the Expence, and so great are the Extravagancies of most Modish Ladies, that 'tis Cheaper by far to maintain Ten thrifty *Wives*, than one Luxurious Wastful *Whore*. She delights in nothing more than to exhaust him out of all his Store, and never leaves craving till his *Pocket* be in as deep a Consumption, as his drained *Body*: *Collation* upon *Collation*, this *Treat* on that, one *Present* upon another, are little enough to satisfie her boundless Desires, and if the Fond Fool should chance to deny her but one little Toy of Twenty, she presently Storms, and sets on the sour Countenance, and will not be reconciled till some Peace-making *Pearl* or *Diamond* from the *Indies* becomes the *Mediator*.

11. But when the Poor *Squire* is plucked bare and robbed

robbed of all his Plumes, and dismantled of all his gay Trappings, when his Estate is *Mortgaged*, and his Credit *Bankrupted*, when all Securities are gone, and Pawns redeemless, then 'tis time for *Her* to pack off the Indigent *Fop*, and to be weary of his Visits; Nothing being more common then for those *Mercenary Jilts* to hate from their heart a *poor* Gallant, tho' they themselves made him so. And glad they are to cast off their troublesome Money-last Guest, tho' a *Catchpole or Serjeant* should be waiting for him, and the *Kings-Bench, or Fleet* should be his last Lodging. But if ever he should, either upon some Act of *Grace*, or pleading himself within the *Statute of Paupers*, be redeemed from those his Mansions, tho' he knows himself Cashiered by his Mistriss, and left to the wide World: yet he has not the Grace with the *Prodigal* to return to himself, and consider that 'tis high time to betake himself to his Heavenly Father and acknowledge his Offence; and think on some other Course of Life then hitherto he has Embraced; but is hardened in his Impiety, and contrives a thousand ways how to Re-inestate himself once more in his Mistrisses favour. In order thereunto he becomes either a *Knight-Arrant*, and so brings of his spoils, and offers them at his *Minions* feet; or else turns *Rook*, and so from Gaming-house to Gaming-house, gathers up enough to make his peace with the Female Adversary; or else to the Disgrace of Humanity becomes himself a Mercenary *Pimp* and *Pandar*, *Bully* and *Procurer*: And so spends the Remainder of his inglorious Days in obscure *Brothels*, and Houses of Evil Fame. From these sources also arises the ruine of most young Tradesmen, who are either

either in pay with a Bawd themselves, or have loose Servants and Apprentices, whose Extravagancies are such that they Exhaust the Cash to maintain their *Strumpets*, and insensibly blow up their Masters before the least *Warning-Piece* is given from whence their Misfortunes came. To such Evil Practices are owing the *Ebb* of most Estates; and let men Complain of *Taxes*, and the great Charge of *Church and Poor-money* never so much, yet they have a *Penny* for a *Whore*: But did they give less to to her, they would not find it so hard and grating to bestow Liberally on the others.

12. The Injury Fornication offers to the Minds of Men.

12. But beside the *Body* and *Estates*, the *Fornicator* injures also the *Faculties of his Mind*, renders them Captive to his *Lust*, and turns out the *Man* in order to receive and entertain the *Beast*. He makes the *Temple* of the *Holy Spirit* a Cage for unclean and impure thoughts to reside in. He Vitiates his Understanding; clapps a false *Byass* upon his *Will*, and exposes himself to the Impetuosity of every Passion: He loses the Divine Image, divests himself of all that is Generous, Good, and Brave, and becomes not only weak in Body, but sneaking, low, and feeble in Mind. Hence comes it to pass that the Magnanimity and Courage of the *English* has of late degenerated into Softness and Effeminacy. And the Nation, which before was a Terror to her Neighbours, is now by those bewitching *Dalilahs* rob'd of its former Vigour, and become almost as weak and Pusillanimous as the rest. So fond have we been of imitating the *French* in all their Vices, Fashions and Accomplishments

plishments of late; that we have followed them to a hair in all things, even their *Cowardize*, their tricks and poor sneaking Stratagems not excepted.

12. It would be a tolerable Bargain did the *Wench* come off with no worse then the *Mischiefs* incident to *Sensuality* in this life; but alas! he has an after-reckoning to pay beyond the Valley of the shadow of Death: 'Tis not his *Mind*, *Body* or *Estate*; His *Reason*, *Life* or *Fortune*, but the *Lost of his Soul* which must quit the score of that Guilt, contracted by the pursuits of these *Uncleannesses* which he has not repented of. *Eph.* 5. 5. *For no whoremonger has any Inheritance in the kingdom of Heaven*, but will be judged by God the Righteous Judge, and by his irrevocable Sentence, consigned over *to have his Portion in that Abyss of Fire, and Brimstone, which burns for ever and ever*, Rev. 21. 8. In this Burning Tophet he will then struggle tho' in vain, and in the anguish of those Torments, he will, in all probability, wish, tho' it be too late, that he had never given way to his corrupt Nature; that he had never hearkned to the flattering *Motions of Flesh and Blood*, that he had never yielded to the prevalence of his *Inclinations*. How then will he execrate himself, and curse his merry Companions that allured him to, and Taught him this Diabolical Art? How will he then wish that his *Eyes* had been plucked out, and his *Eye-strings* had cracked before they had gazed upon Vanity, and betraid him into a snare? How will he wish then that his *Arms* had fallen from his shoulder-blade, before they had been defiled with unclean Embraces: That

Ob. The last effect of Fornication is (without Repentance) Death Eternal.

his

his *Tongue* had cleaved to the roof of his Mouth, before he had uttered such immodest Discourse: That his *Ears* had been stopped with a perpetual Deafness, before he had listned to the filthy Communication of others? That he had been thrown into the *Fiery Furnace*, before he had leaped into the Bed and Arms of an Harlot? But why should I inlarge upon those things, since Hell is little regarded by the generality of Mankind, and the Torments of the Damned are looked upon as fictitious Bugbears to frighten deluded Man from his *Paradise* of *Voluptuousness*, and the Accounts of Holy Writers concerning a future State, are generally dis-believed? And if they will not hear *Moses* and the *Prophets*, nor believe *Jesus and his followers*, How can we expect they should give credit, tho' one of their old Companions arose from the dead?

Adultery, and the Effects thereof.

15. I come now in the next place to consider the mischiefs of that Branch of *Uncleanness*, *Adultery*; where one or both the Parties concerned are in the State of *Matrimony*, and which is not only condemned, as being *Sensual* and opposite to a direct Command in the *Decalogue*, but also as it is unjust, injurious and inconvenient to the *Publick Society*, of which we are Members. This Sin has not only the Brutality of the two former, but is acted with all the Malice imaginable, against both *God* and *Man*. I know not by what kind of Fascination this Vice has prevailed within these few years; but so common is it grown, that 'tis matter of sport and pastime to have the Ingenuity to defile ones neighbors Bed; And 'tis reckoned a small business

to

to pay *Quid pro Quo*, and a Jest to *Horn the Horner*. But as common as it is, yet the Crime loses not one grain of its real Estimate; Let the *Adulterer* and *Adulteress* please themselves with never so merry Thoughts of the contrary. For they thereby incur the *Guilt of breaking the whole Law*, *Affront God*, *Injure Others*; and *Act as Enemies against themselves*: As by considering the following ill Effects thereof, will easily and manifestly appear.

The effects of Adultery further illustrated in its being a Breach of our Duty to God, our neighbor, and our selves.

16. *God certainly is displeased at it*, being diametrically contrary to a Command which he delivered with Thundring and Lightning at Mount *Sinai* in these express words: *Thou shalt not commit Adultery*. His *Edicts* are not to be despised, neither are his Commandments to be cast behind our back. Who are we that shall make bold with our *Maker*, and trample *his* Institutes under foot, and reckon *his* Ordinances not worthy our Observance? Can we dispute the lawfulness or unlawfulness of his Orders? Or shall we act in opposition to an Almighty's Decrees?

1st. Adultery is a sin against God.

17. But farther, you break not only the Commands of a Just *Jehovah*, *but maliciously strike at the Root, and aim at the destruction of that Society to which you belong*. Our *English* Community allows no such promiscuous Copulations, and therefore has carefully provided, that every Man shall be the *Husband*

2d. Adultery a sin against others; and first against the Publick.

bund of one *Wife*. He therefore that climbs up into his neighbors Bed to defile it, doth what in him lies to put an end to all the *Decorums* and Observances which the ſtrictneſs of a well conſtituted Chriſtian Government requires at our hands. *Adultery* is a Sin which no Nation or People, tho' never ſo barbarous has maintained. By the *Levitical Law* it was puniſhed with the immediate death of both Parties, *Lev.* 20. 10. *Deut.* 22. 22. The *Alcoran of Mahomet* not only forbids a Laſcivious Eye, but puniſhes the *Adulteroſs*, convicted by four of the ſame Sex, with perpetual Impriſonment. The *Pagan Indians* at *Dominica*, *Cuina*, *Bantam* and *Japan*, puniſh *Scotch Hiſtory.* the Adulterers with loſs of Life. The barbarous *Chineſes* have the ſame ſenſe of the guilt, and inflict no leſs a puniſhment upon the Delinquent. At the City of *Pequin* the Jointures and Dowries of *Adulteresſes* are beſtowed upon the Hoſpitals of Female Orphans. In *Patane*, a Province joyning to *China*, they have a Cuſtom, If any Perſons of quality become guilty of this Offence, that by Choice they ſhall be ſtrangled by their next of Kin. At *Braſil* the Crime ſeemed of ſo black a Dye, that the inraged Husband had Power and Authority at Will to be the *Judge*, *Jury* and *Executioner of his own Adulterous Wife*. But at *Angola* a City in *Æthiopia*, the Penalty was more moderate, and the Offender only loſt his Noſe by the Bargain. Theſe and the like Puniſhments were inflicted by the very Heathens, which ſufficiently let us ſee what Conſtructions they made upon the odious and deteſtable Sin of *Adultery*; and enough to ſhame us into a better Conſideration of the nature of ſuch a Beaſtiality. Our own Laws both Civil and Canon are very

very strict against the Offender, but we are grown so lawless, that no Injunction *Ecclesiastical* or *Civil*, *Moral* or *Divine*, is any whit regarded by us

18. But look we nigher home, and we shall find Calamities enough infesting, and unavoidably pursuing the *Adulterer* and *Adulteress*. The *First* of which Domestick Mischiefs I reckon to be that *unavoidable corruption of Families, incident to abused Beds*. By this means the *Alien* is Naturalized, an *Ishmael* incroaches upon, and oft supplants the True-born *Isaac* Heir; and a Halfe-Blood-Illegitimate Off-spring goes away with a share of the Inheritance and Patrimony, which of Right belongs only to the Whole-Blood Line. This has been so often boasted to be true, that it may be feared there has too often Fire as well as Smoak to build such vaunting upon. And I should think this alone were an Inconvenience sufficient to make the Sin a grievance to any State in which it is, were there more else at the heels of it.

The second wrong we do to others, is done to the Family of the Adulterer or Adulteress.

19. But t'is well known, that Messenger of ill Tidings has another ready to enter in upon him: which I call the *Breach of the Matrimonial Vow*. In all Ages, and among all Nations, Vows have been looked upon as Sacred and Inviolable, but of all, that of a *Christian Marriage-Contract* has been esteemed the greatest Tye any Man can be obliged withal. So Divine a Ceremony among the *Romanists*, that 'tis rank'd among their Sacra-

The 3d. wrong to others is the breach of the Matrimonial Vow

Sacraments, nor no less Sacred with Us, tho' not admitted to so great and unwarrantable an Honour. For besides the many Vows and Protestations, the formal Engagements and the Mutual enterchanging of Hearts which frequently pass between the Parties in their Courtship, and which after in the greater Solemnity; they do afterwards openly in the eye of the World, and more immediate Presence of God, Consummate the *Nuptials*; in which, in the most solemn and serious manner imaginable, they *plight to each other their Troth*, and interchangeably promise each other the performance of the respective Duties, they in that State of Life are mutually obliged to perform; and both *Man* and *Woman* in the same manner protest to live with each other, forsaking all Corrivals of their Love, till *Death* shall make one or the other free. But how can that Man be said to keep to his First Betrothed, who shall forsake the *Wife* of his Bosom, and leaving her in Discontent, Disquietude and Solitude, shall bestow his Love upon a *Harlot*; and give away that treasherous Heart to a Second, or Third, or more *Rival*, which not long since was so solemnly allotted and made over to the Deserts of a more Worthy Person? Base perfidious Wretch! What Injustice and Ingratitude, What Cruelty and Treachery, What Barbarity and Inhumanity art thou guilty of? Is it nothing to wound her Soul with the Sense of thy Unkindness; who is so Tender and Loving, so Dutiful and Careful to thee and thine? Is it nothing to raise in her innocent Breast Perturbations, and Heart-breakings, Jealousie and Discontent? Is it nothing to put that Dove-like Mind, which for some time bore with thy Unkindness, and could not tell

how

how to turn the Stream of her Affections from thee, upon desperate Attempts, and extorted Thoughts of revenging thee in thy own kind? Will not her Folly and Sin be owing wholly to thy slightings and dis-respect? And tho' she her self will not escape the Judgment of *God*, yet dost thou think thy Condemnation and Punishment will not be the greater, because thou, as a principal cause, by thine example, stirr'd her up to that unchristian Revenge? The same may be said (*Mutatis Mutandis*) concerning an *Unfaithful and Treacherous Wife*, who shall be so daring as to break into forbidden Embraces, through all the Bonds of a Ritual and Sacred Ordinance. And what the sad and horrible effects of a violated Matrimonial Vow are, will appear by Considering.

20. *The next evil consequence of Adultery*, is *Murder*. This is the unavoidable subsequent of the former, whenever the unlawful *Amour* should chance to be discovered by the injured Party. I have traced this sin of *Adultery* through all its *Labyrinths*, and find all its *Avenues*, all its *Chambers*, and all its *Recesses*, besmeared with Blood. *Murder* begins, *Murder* confirms, and *Murder* ends the *Intrigue*. The naughty Couple must remove all Obstacles in order to attain their freedom in Lust. And if any prying Servant, or curious Attendant be known to observe the Motion, *His* Mouth must be stopped, and *His* Tongue tied, if not by Gold, then by a Stab or Poison: If the Husband is too watchful, and so a *Remora* to their designs, a *Poniard* or *Pistol* must

The Fourth wrong to others is Murder. And herein Adultery begins to prove a sin against. 3dly. A Man's self.

send him on a long Journey, and remove the *Uriah* out of the way. So on the other hand, if this *Argus* of a Husband should but suspect himself to be abused; how Frantick and Mad, how Jealous and Revengeful is he? And should he be sensible of his own *Metamorphosis*, nothing can stop his Fury, till he meets with an opportunity of revenging himself upon the *Gallant*, the *Mistress*, the *Confident* and all. Thus every party acts in this *Tragedy*, and the *Injur'd Husband*, or *Jealous Wife*, the *Amorous Gallant*, and the *Designing Adultress* are all dipt in the Red Sea of Blood. I have wondred to see the many recorded Bloody Monuments of *Adultery*; and that notwithstanding all the examples of untimely Deaths, yet the Sin continues still in fashion all the World over: As if every *Kingdom* and *Metropolis* thereof, were nothing else but the common Nurseries of these Lusts and Debaucheries. But I lose that Wonder when I see the next fatal Consequent to this Sin, is as little regarded as any of the former, which is

The Second Mischief Adultery brings to a Man's self, is the Judgments of God.

2. *That wrath of God which the Impenitent Continuance in this Impiety commonly pulls down upon the Offenders Head.* That *Being* which doth not afflict willingly, and grieves not the Children of Men, without extraordinary occasion, makes bare his Arm of Justice against no Crime more than against that of *Adultery*. In the last Mischief of *Murder*, tho to an unthinking Mind it may appear to be the result of Passion, and the satisfying a private Revenge upon an opportunity offered; yet to one who looks farther

that than second Causes, it is manifest the *Kings* of God brings all those things to pass. 'Tis he that lays the Train, and spreads the Net, and trapans the Lustful Lovers, and exposes them to the mercy of a jealous and incensed Person: who notwithstanding has no power to strike, till the *Almighty Arm* permits the Blow. 'Tis well known that the Miseries and Calamities, the Shame and Confusion, the Diseases and Death, and all the other misfortunes the *Adulterer* either feels in common with the *Fornicator*, or else endures as peculiarly appropriated to his *Species of Uncleanness*, are all sent and come down from above. But these are easie Penalties to what are laid up for the Incontinent, Impenitent Wretch, in that vast *Storehouse of Eternity*. There Pains and Aches, Poverty and Want, Prisons and Dungeons, the Stake and Gibbet, and the King of Terrors himself (tho' dress'd up in the most formidable Colours *Rome or the Inquisition* can invent) would be eligible and vastly to be preferred before what the *Adulterer* and *Adulteress* shall then feel. The Almighty threatned that *he would be a swift witness against the Adulterers*, Mal. 3. 5. and so he is even in this life, overtaking them with a Judgment at their heels: But in the other World, he follows them close, and vexes them with all his Storms, torments them in good earnest, and adds Fuel of Flames to their lustful Souls. *Be not deceived* (says the Apostle) 1 *Cor.* 6. 9. *Neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate persons shall inherit the Kingdom of God.* And we are assured that *Whoremongers and Adulterers God will* [in a more especial manner] *Judge*, Heb. 13. 4. What mean the exclusion from that Kingdom, and

the falling under the Censures of so severe a Judge, is too plain to need any Exposition. I could wish the Soul who is guilty of the Sin, were but halfe so Considerative upon, as it is (in it's sober fits at least) sensible of the Punishment, and I question not but it would go a great way towards pulling the Devil, and retarding the eager Pursuit after such lascivious *Amours*, which are opposite to all these Engagements we lye under, both to *God* and *Man*.

22. But before I proceed, it will not be amiss to answer an *Objection* which too many are apt to make use of in this case. And in *Adultery* such a damning sin (may some say) How came it to pass then that *Abraham* the Patriarch, and other Holy Men of old indulged themselves therein? The Scriptures testifie of them that they walked with God. How then could they allow themselves in that, which is (as you affirm) so displeasing to that Being, whom they so strictly served? Had not *Jacob* his *Bilhah*, and *Zilpah* as well as his *Rachel* and *Leah*? Did not *David*, a man after God's own heart, keep his Wives, and increase the number of his Concubines, and Murder *Uriah* as well abuse *Bathsheba*? And had not his Son *Solomon* in his youthful days, his 700 Wives and 300 Concubines? Do you think those went quick into Hell? Or if you admit they did repent, may not the Greatest do the same? And will it not be time enough to write *Vanity* on all Worldly Pleasures, when we have gone through every Scene of them, and tasted every Flower in Paradise?

23. To

23. To all which I Answer. What Dispensation, had the *Patriarchs of Old*, before *Moses*, I know not, but this am I very well assured of, by a Mouth that cannot Lye, *The Objection is, from the beginning it was not so.* He that Created Male and Female at first, instituted that *Holy Rite* of *Matrimony*, and Ordained, that they twain should be one flesh. Whatever the Followers of *Lamech* did think of the Sacred Tie, yet 'tis well known by the *Mosaic Law*, that *Adultery* was by the express words of the Injunction to be punished with death: thereby reducing *Marriage* into its old Channel again, wherein it ran at first in *Eden*. And as to *David*, who lived many years after the *Jewish Law* was published, and so cannot be thought to be ignorant thereof, I shall not go about to extenuate his Crime by pleading (what many unreasonably have) the Privilege he had by being a *King*, as if the *Royal Prerogative* were a sufficient Protection for the Commission of any extravagancy, which his own wild Will and Pleasure could prompt him to. No certainly, tho' he was accountable to no Humane Judge, yet there was one *Higher than the Highest*, to whom he must Answer for all. He was but *Man* (the most that can be said for him) and was accordingly obnoxious to all the Infirmities of unguarded *Flesh and Blood*: But yet his *Adultery* was followed with Judgments enough, and appropriate to his Crime, to leave no room for doubt upon what account they were sent. The poor Man fell from one sin to another, and to hide his *Adultery*, runs into the Guilt of shedding Innocent Blood. The Death of his Adulterous Issue, The Incestuous Rape of his Daughter, The Murder

of his Son *Amnon*, and his Rebellious *Absalom*'s driving him out of House and City, and seizing upon his Wives and Concubines, were all such marks of Divine Wrath, so *perpendicularly* dropt down upon his Guilt of *Adultery*, that a purblind Spectator must needs know the Cause from its so Natural Effects. And hence it was that we find him so often in his *Penitentials*, so frequent in his *Miserere Mei's*: Hence was it that his Bed did Swim, and his Couch was watered with Tears; and hence it was that ever and anon he did cry out in the Bitterness of his Soul, for *Mercy*, *Mercy*! and beg *God* to Purge and Cleanse him, to heal and renew a right Spirit within him; complaining of his Bones and Loins of his wounded Conscience, troubled Spirit, and broken Heart. And the *Success of his Throne* succeeded him in his Sin and Misery too. For he did (to use his own Words) *prove his Heart with Mirth, and enjoyed Abundance of Pleasure*; He had his *Moabites and Ammonites, Edomites, Sidonians and Hittites*, and all the Train of Pomp and Luxury, and drank his Water out of many Cisterns. Yet after all he concludes that there was nothing under the Sun but *Vanity and Vexation of Spirit*, and what he accounted his Wisdom, was reckoned at last to be but Madness and Folly.

24. As to the Hopes and Probability of repenting like *Solomon* or his *Father*, in their old Age, they who object this would do well to consider, whether they are sure of imitating them in their Repentance, as they are resolute of following them in their Sins? Is *Regeneration* (Deluded Souls!) in your own Power? And *Repentance* at your Beck to com-

come when called for? Are you sure of passing through all the Scenes of Pleasure, and of knowing when you have so done, and of having Hearts, after all that, so loosned from the Vanities to the which you were so closely United, as to be converted in a Moment to *God?* Can a Habit of so long wearing be shook off so easily, and the Soul be invested in white Robes on a sudden? D'ye think a Sob or two at your last Gasp (for then do some imagine it time enough to repent) will serve the Turn? Or that a *Groan* in the *Last Agony*, or a *Dying Accent* or two of your departing Souls will be good Contrition, and win upon your so long affronted Creator, so as to obtain his Pardon and Atonement for what is past, and to make up the Breach by reconciling you to your *Offended God?* Doubtless you who are now Guilty of this Sin, and fool your selves up with the Hopes of repenting *Hereafter*, are out in your Measures, and are in the ways that tend and lead to the Chambers of Death, when it will perhaps prove too late when one foot is got into the Grave.

Fourthly, Of Incest, and the effects thereof.

25. Now to speak a word or two of the *next kind of Uncleanness*, wherein the parties concerned fall within that Degree of Kindred which does forbid all Carnal knowledge, tho' in the state of Matrimony; and this Uncovering of a Relations Nakedness, Married or Single, we call *Incest*. The little Noise that is made about it within this *Northren World*, would make one think there was no such *Fornication* amongst us; But among the many *Unlawful*, it would not be hard to find some *Unnatural Embraces*, were they not

not so commonly hushed up by the Inglorious Criminals, and concealed by the rest of the Relations to avoid the disgracing their Families thereby. From the want of due Conviction thereof is it that they go Unpunished, and escape the Censure of a Spiritual Court, and the Sentence of an Earthly *Tribunal*, but the just Judge will overtake, and his Hand will find them out. What the Consequence of this Sin is (over and above the Common Miseries, which if together with Fornication and Adultery may be said to endure) appears from the Examples of those, who have met with Divine Vengeance in or presently after the Act. *Lot*'s Daughters got nothing by uncovering their Fathers Nakedness, but Shame to themselves, and an intailed Curse to their Miserable Posterity. *Reuben*, tho' the first born, fell short of his Portion in the Old Mans *Benedicat*, because he went up and defiled his Fathers Bed. *Amnon* met with lowre Sauce after the Rape and Incest he committed upon his Sister: And *Absalom*'s untimely Death may be assigned to his having layn with his Fathers Concubines as the Chiefest, tho' not the only Cause thereof. Profane Writers are not wanting in Instances of this kind, too long and many to be ennumerated in a Discourse of so small a Bulk. Nor are our own Annals, and the present times unfurnished; which, because it would seem Invidious to rip open the faults of such as lye in the Dust, and too reflecting upon many now alive, I shall forbear to particularize: Else such could be named which tasted deeply of the Cup of God's Wrath even in this Life for this Crime, and what their Portion is in the other World, my Charity will not admit me to judge.

26. The

26. The Last and Highest Degree of Uncleanness is that of Rape; wherein the Ravisher bears no regard to any thing but his Lust, for whomsoever that prompts him to enjoy, his Violence constrains to yield to his Embrace; Virgin or Widow, Sister or Mother, Married or Single are all alike to him. One would think from the Multitude of Common Prostitutes in and about the World there would be no such thing as Violence used. But if you Visit the Courts of Judicature you shall find many of those Guilty Wretches holding up their Hands at the Bar. So Offensive have these Constraints been to most Nations, that we find, by the Laws thereof, that they are punished with immediate Death. No less Punishment doth the Statute Laws of our Land inflict upon the Offender, and not only the Principal but the Abettors of the Crime have tasted of the same Ignominious Punishment. And how the Fortune-stealer (for so our Gentile Ravisher is now adays called) will answer his Rape at the Last Day, I am struck with Horror to imagine. His Miseries are the same with other Letchers, but aggravated, by being not only his Better-self-Hater, but the Common Nusance, Pest, and Disturber of Civiliz'd Societies.

Fifthly, Of Rape, and the Consequence thereof.

27. Thus have I at length winded my self out of that Labarynth of Lust, and passed through all its Chambers; and proved them to be the direct Road to Want, Misery, Diseases, and Death; to the Wrath of God and Eternal Flames. And if there is so great a Train

A word of Advice to the Chast, and the Unchast.

Train of Miſchiefs attending in the outward Apartments of Uncleanneſs ſuch as are obvious to every View, and which I have only treated on: What and How many muſt needs be the Evils which are admitted into her cloſer Retirements, and into her Unſeen and Unobſerved Secreſies? It remains now that I ſhould give a Word of Advice to ſuch as have not as yet been infected with this Epidemick Diſtemper, as well as to thoſe that at preſent do Labour under it: And ſo the Precautions and Antidotes I preſcribe to the One, may prove Effectual Remedies to heal the other.

28. To the firſt I have the *Apoſtles* Words ready to ſay; *Keep your ſelves Pure: Let not Sin reign in your Mortal Bodies that you ſhould obey it in the Lusts thereof: Neither yield your Members as Inſtruments of Unrighteouſneſs to Sin; But yield your ſelves unto God as thoſe that are alive from the Dead, and your Members as Inſtruments of Righteouſneſs unto God. Your Bodies are the Temples of the Holy Ghoſt which is in you*; Flee Fornication therefore, and every Sin that defiles that Sacred Place. *For you are not your own, you are bought with a Price, Glorifie therefore God in* the Chaſtity of *your Bodies*, (as well as in the Purity of your *Spirits*) *which are Gods.* 1 *Cor.* 19. 20. And over and above the avoiding the Evil Conſequents of Uncleanneſs, which are in themſelves Motives ſufficient to deter Men from the purſuit thereof, you have ſtronger inducements thereto. For thereby you enſure to your ſelves the Peace and Tranquillity of an Undefiled Conſcience, and all the Comforts flowing from a Chaſt and Humble Converſation: You imitate the Inſpirer of

your

your Soul in being *Pure as he is Pure*; and in a Word by this Angelick Virtue you prepare and fit your selves for the Beatific Vision; for so *Blessed are the Pure in Heart*, pronounced by our Saviour that *they*, and only *they shall see God*. Mat. 5.

29. To the Poor Infected Wretch I shall add to what I have already said: *Repent of thy Uncleannesses* which thou hast Committed, and *Mortify thy Members which are upon the Earth*: Suffice it that thou hast *hitherto yielded thy Members servants to Unrighteousness*, now return and yield them *Servants unto God, unto Holiness*. Be not carried away with thy Lusts any longer, moderate the Impetuous Heat of thy Youth; Be no longer the Vassal to Impurity; Let not an Idle Exchange Girl, or Common Actress captivate thy Soul. Hearken not any longer to the Allurements of those Minions, and suffer not *Solomons* Wanton to lead thee as *an Oxe to the Slaughter*, or as a *Fool to the Correction of the Stocks*. Be no longer fond of those thy dear bought Pleasures, and hunt not after what will cost thee the wasting of thy Estate, the Misery of thy Relations, the Impairing of thy Health, the Hastning of thy Death, and what is more than all, the Price of thine Unvaluable precious and Immortal Soul. Thy Soul which has a *Being* beyond all the Existences of Material Beings, which cannot, must not die; which must shortly *appear before the Judgment Seat of God*. Oh! Consider before thou goest to the next Debauch, whether thou art able to endure the Agonies and Torments, the Flames and Pains which the Damned feel. Dost thou imagine that *God* will Extinguish that Everlasting Fire to indulge thy Carnal Desires? Or that *He* will put an End to

Hell

Hell out of tenderness to thy Lusts and Concupiscence? No certainly, he will not abate one tittle of thy Punishment. Be wise then and forsake thy Impurities before the day of Grace be past, and there *remain no Sacrifice*, no Atonement *for* thy *Sin*.

28. As a means to attain to and maintain that Admirable Virtue of *Chastity*, I shall touch upon those common Practical Rules, adapted to every Capacity, and obvious to every Understanding.

Nine Practical Rules to be observed by such as would avoid the Odious Sin of Uncleanness.

First, *Resist the Temptation at the Beginning.* What tho' you carry about you the Seeds of Corruption, and have your Naturals, Composed of the same Flesh and Blood with others? What tho' you are Children of Originally corrupted Parents, were *shapen in Iniquity* and *in Sin* your *Mothers conceived you?* What tho' the dire Contagion was handed down to you by your Ancestors? Is it not your Care and Duty to keep this *Law of your Members* (which is always Warring against the *Law of your Minds*) from getting the Mastery over you? If you had no Temptations nor Inclinations to Lust, where is your Virtue in being Continent? 'Tis a tryal of your Graces that must make you experienced Champions, and the Victory over your Lusts that must make you *More than Conquerors.* Can you fight without Enemies, or overcome without Opposition, or expect the Crown without the

Principiis Obsta. Venienti Occurite Morbo. Pers.

Marcet sine Adversario Virtus. Senec.

the Victory? The Devil allures and the Flesh may prompt you to yield, but neither of them can force you if you will be true to your selves, and keep the Reins in your own Hands. To this end, suppress the very first Motions to Impurity, Crush the Cockatrice in his Egg, and make a vigorous Repulse at the very first Onset of a Temptation. As for Example, Think whether you would commit the Sin if you were to die the next Moment, and whether you would be contented to appear at the Tribunal of Heaven in the Embraces of a Harlot, or in the Arms of an Adulteress. Consider also whether you can find any Retirement so Private, any Apartment so Obscure where *God* cannot see you, or where his hand cannot find you out.

Thirdly, Avoid Idleness: Have always something to do, and give not an Advantage to the Tempter to break in upon you whilst you are unguarded. The Perching Soul becomes an easy Prey to the Infernal Fowler; whilst the Winged Spirit is out of Danger. Beware then of administring to your Youthful Flames by Sloth and Ease, by Entertaining your Thoughts with Unchast Imaginations, which increase by nothing so much as your Idle Hours. If you have Employs be diligent therein, *Eating the Bread of Carefulness, for so he giveth his Beloved rest*: If you are above the toyls of a Labouring Life, you cannot want business wherein to spend your vacant Hours, if you consider the great Concern of your Souls that lies upon your hands, and requires more time than you have in your own power. A Holy Life has many ways to dispose of the long and tedious days, and were you intent upon the Duties thereof,

thereof, you would have no reason to complain of the idle time which lies upon you, nor would you give the Tempter or any Lust an Opportunity to rob you of your Innocence, or to Prey upon your *Chastity*.

3*ly*, In the next place *Keep a Constant Watch over your Eyes*; those doors of the Soul, those Casements to Imagination, and those Inlets to Vice. The Wiseman has always one Eye at Home while the other is employed abroad in Speculation: But be 'tis safe to keep both your doors shut, unless you could stare the Vanity Dead, the Beauty into a Monster, and the Temptation into a Virtue. But 'tis dangerous to run the risque of such an Adventure, and an Attempt too bold for most to undertake. Your strength is but weakness at best, and your Clear-sightedness oftimes in this Nature becomes your Blind-side, where the Lust has an Advantage to break in upon you. If you are Wise keep out of Eye-shot, and come not a near the fair Enemy; for there is much in a Painted Face in a loose Garb, in Wanton Gestures, and Naked Breasts to work upon the unguarded Eye and render the Heart prisoner. Nor is it enough to *turn your Eyes from beholding Vanity*, when Accidentally offered to their View, but you should avoid as much as in you lies, all Occasions which may lead them astray. You would do well to abstain from all publick Balls, Shews and Stage-Plays, and all other places of great Appearance, which may be apt to administer Fuel to your Fire. For if a Church, where the Awe of God and the Reverence due to his Immediate presence, should have some Influence over you, if there (I say) you can with

much

much ado keep your Eyes from gazing and wandring after Beautiful Objects, and from conceiving Lustful thoughts thereon: How much more difficult will it be to do so *there*, where your design of going is principally to be Spectators of Folly and Lightness, not to say worse; or where is the Common Mart or Forum for the Gallant to pick up his Mistriss and carry her off Incognito. Nor is it only dangerous to behold those Charms to Lust in the Original in Living Instances, but also in *Effigie*. For these, dumb obscene Pictures with a tacit whisper captivate the Eye, move the Imagination, and fire the Heart.

4*ly*, *Avoid all Frothy and Idle Discourse*; Be neither the Speakers, Hearers, or Readers of such Language; Keep a Watch over your Tongues, stop your Ears, as well as turn away your Eyes from all that looks like Obscenity. *Evil Communication* (says the Apostle) *Corrupts good Manners*, 1 Cor. 15. *Therefore* (as he says in another place) *let no Corrupt Communication proceed out of your Mouth*. Eph. 4. A loose Tongue and Obscene Lips insensibly betray the Soul into the snare of Uncleanness. Therefore as you value your Chastity, and desire to keep your selves pure, Think it not matter of Jest to talk wittily Obscene, but be assured you are not only to answer for the Words you speak, but also for all the Mischief they may produce upon either your selves or others.

5*ly*, In the next place, *Beware what Company you keep*. 'Tis an *Italian* Proverb, *tell me with what Company you go, and I'll tell you where you go*; tell

me

me with whom you Converse and I'll tell you what you are. The Society whereof you are, has a great Prevalence over you to make you of the same Mould with the whole: If that be good, you cannot but in Complaisance be or seem to be so too; if That be Evil, it would be no false Logick to conclude the Parts to be of the same *Marks* with the whole. This is too evident to need Demonstration, and were it to be doubted in other Vices, yet in this of Uncleanness, the Influence which one Debauch'd Companion has upon another to render him so too, proves the Consequence to be too true. A Loose, Libertine, and Licentious Conversation does easily incline a man to Joyn with the Multitude in one Common way of Lewdness and Debauchery: Familiarity and Example, Fear and Shame, private Obligations and publick Engagements are as great Inducements to depraved Nature to comply with those to whom one stands Obliged in any of the former Respects. And here I cannot chuse but blame such as out of a Frolick to see the Pride of the Town, and to experience the truth of what they Hear, associate themselves with Lewd and Profligate persons, running from Bawdy-House to Bawdy-House, from one Brothel to another, 'till at last they carry the Coals of Fire so long that they are inflamed by Lust in good earnest.

6*ly*, To employ your Eyes and Thoughts, and to help you to better Company, I shall advise you in the next place to *be frequent in reading and Meditating the Holy Scriptures*: for *wherewithall shall a Young Man cleanse his way* (says the Royal Psalmist) *but by taking Heed thereto according to thy Word.*

Here-

Herein you will ſee Life and Death, Bleſſings and Curſings, Promiſes and Threatnings, Mercies and Judgments: The one a Royal Priviledge appropriated to the Upright and Clean, the other as a Puniſhment to the Man of Unclean Lips and a Lewd Converſation: Herein you will ſee a Generouſly Chaſt and Continent *Joſeph* exalted from a Dungeon to a Throne, whilſt the Inceſtuous *Reuben* is put by his Fathers Bleſſing: Herein you will read of 24000 *Iſraelites* being killed in one day amidſt their *Whoredoms*, *Numb.* 5. whilſt *Phineas* for his Zeal, in puniſhing the Delinquents, atones for the Reſt, and obtains for himſelf a Covenant of Peace, the Covenant of an Everlaſting Prieſthood: Herein you will ſee the Cauſe of the Maſſacre of *Sichem* and his People, who were for *Dinah*'s Rape cut off Root and Branch in one day: Herein you will have a view of the Untimely ends of *Hophni* and *Phineas*, of *Amnon* and *Abſalom*, of Incontinent *Jezebel*, and and many others who by their Whoredoms, Adulteries, and Inceſtuous Embraces provoked the Merciful *God* to plague them with ſundry Diſeaſes, and divers kind of Deaths.

7*ly*, When you have done your utmoſt to reſiſt, and find notwithſtanding the Carnal part to be predominant, *Mortify*, as St. *Paul* adviſes, *your Members which are upon the Earth*: Keep under your unruly Body, and bring it into Subjection that you do not become Caſt-aways. As Drunkenneſs and Gluttony increaſe, ſo do Temperance and Sobriety take away, the Oyl from the Flames: To feed low, and abſtain from rich and delicious fare, to Eat and Drink

only to satisfie Nature, without endeavouring to humour your Palats, or satiate your Appetite, will by degrees moderate your Lusts. Fasting for whole Days, and then to return to a full Table and Excess, is not the way to cast out this Devil; for it is (as a Worthy * Prelate of our Church observes) a Flatulent airy Spirit which an Empty Windy Stomach gives Life and Motion to. It must be a constant Abstinence in the moderate use of coarse and homely Fare, such as will not be prejudicial to your Health, that will be of greatest Force to subdue your Corrupt Natures, and to beat down those Insurrections which ever and anon arise, and raise a Civil War between your outward and your inward Man.

* *Bishop Taylor.*

Sly. To that of Fasting, and all the other forementioned Helps, *add that of Frequent Prayer*: All the rest without this are but as dead Letters: Herein the Soul owns its weakness, and acknowledgeth that *'tis not in Man to direct his ways*; sensible whereof it sends up this winged Messenger of Prayer to crave for Assistance from above, and never leaves intreating till some such Answer as this be given, *My Grace is sufficient for thee.* Be you instant therefore in imploring for the Spirit of Purity, for Chast Thoughts, and Temperate Reins: Make such as these your daily and hourly requests, *Create in us a Clean Heart*, O Lord! *and renew a right Spirit within us*; *wash us throughly from our Wickedness, and cleanse us from our Sin*; *Purge us with Hyssop and we shall be clean, wash us and we shall be whiter than Snow*; *Purifie our Hearts, and search*

strongly if there be any Wickedness in us. And since your Prayers have no express promise of a success, unless your own Endeavours back them, take up Holy *Job*'s Resolution of *making a Covenant with your Eyes, that you will not look upon a Maid:* And with *David keep your Mouth as with a Bridle, that you offend not with your Tongue:* Let your *Hearts* be filled with *Chast desires*, and your *Minds* employed in Contemplating on the *Goodness and the Mercy of the Lord which should lead you to repentance: Let your hands be pure, and so lift them up to the Throne of Grace*; and turn your *Feet* into the ways of Righteousness. Thus *being Arm'd with the whole Armour of God, your Loins girded about with the Truth, and having the Breastplate of Righteousness; being shod with the preparation of the Gospel of Peace, and taking above all things the Shield of Faith (whereby you will be able to withstand the fiery Darts of the Devil) and the Helmet of Salvation, and the Sword of the Spirit*; you will be the better able to grapple against your Lusts, and be guarded against a Relapse, which oft proves more dangerous and desperate than the disease. *Eph.* 6. 13, 14, 15, 16. 17.

9*thly*, The Last Antidote commonly prescribed against Uncleanness is *Marriage*. By this holy Ordinance *God* has taken off all reason of Complaint, and the Oppression, Tyranny, Injustice, and all other Invectives cast upon the Deity for implanting in Man such Naturals which must be satisfied, and for prohibiting the fulfilling of these by Express Laws, are quite wiped away; the Murmurings and Imputations of Cruelty, Severity, and the like are here silenced: And if the Letcher after such a Li-

berty granted, shall continue in his Unlawful Amours; if he shall forsake his own to Climb up into an Adulterous Bed. He has no plea drawn from the strength of Inclination, the bent of his Constitution, or the like, to excuse himself withal, nor can he Charge the Sin any where but upon his own Corrupted and Vitiated Will. St. *Paul* seems to intimate as much, and declares this Honourable Institute was appointed to avoid Fornication. Nor is it enough to forbear all unlawful and forbidden Embraces, nor even to abstain from what is Physically, as well as Morally, Evil; but Even our allowed and warrantable Enjoyments must (like Physick) be taken moderately and with caution, lest our Remedy prove our Poyson. He that thinks because he is in lawful Circumstances, he may give his Lusts their full Swing, deceives himself; for that in Marriage a Man may be guilty of Sensuality is past dispute. 'Tis unquestionably true, that whoever transgresseth the Principal end of Marriage, *viz.* of Glorifying *God*, and subservient thereto those of Propagating our kind, of maintaining Mutual Society; and avoiding of Unlawful Lusts, has passed the boundaries of Nature, Reason and Religion all at once.

In the entring upon such a Sacred Rite, there are many things to be observed, and seriously considered, both by the betrothed Parties and their Friends, in order to have the Marriage successfull and made in Heaven first, before the striking of Hands, and the Plighting of Troths here on Earth: and for want of the due Consideration whereof arises so many Unhappy Matches, Family Disturbances, and Civil Broils; so frequent Separations from,

from, and Pollutions of the Conjugal Bed, which every day happen afresh in the World. I shall but just touch upon these Necessary Precautions, and so conclude this particular of Uncleanness.

As for you who have Adult Children of your own, or else are Guardians to such; Beware of debarring them from entring into the state of Matrimony, when either their Years, their Inclinations, their Affections, and their other Circumstances require the same: Consult your Pupils in all respects, and be not (more than prudently) urgent in dissuading them from their own, or in perswading them into an Approbation of your Choice: In disposing of them, have an Eye more upon their Temporal Happiness, and their Eternal Good, than upon the Flattering Prospect of their being Noble, Rich, or Great: Covet not to Marry your Sons or Daughters, or any other Relations committed to your Trust, into Families of a Higher Rank than your selves, and despise not to Match them with those of a Degree lower than you, especially where the Virtue and Generosity of the person can tost your lighter Scale of Birth and Fortune up to the Beam.

As for the Young Parties, I desire they would not take ill the following Advice, before they put on the Wedding Suit, which will not cost them so much, and perhaps do them more Service. Be sure then to avoid all Hasty, sudden, and Unpremeditated fits of Passion: Love not for Lusts sake, and Idolize none for their Beauty, Wit, Strength and Fortune, lest your Affection be no more than Skin-deep; call in Wiser Heads to advise in so Weighty a Cause, and if your Modesty or any other reason will not admit you to ask your Friends advice therein, yet

be pleas'd to think God worthy to be of your Council. In a word let no Object Charm you but what has the Lineaments of Virtue, and the Endowments of a Noble Mind, which with, or without the outward Qualifications, are of force only to Captivate our Souls. Hence it is that we perceive the Love, grounded upon these External Objects only, to be short-liv'd and Transient, soon Hot, and soon Cold; lasting no longer than the Object appears to be Beautiful, Strong, Witty and Wealthy, and growing Nauseous when Impotency, Wither'd Age, or Poverty over-takes them, and often before: whilst the more substantial Love, founded upon and raised by the inward Ornament of the Mind, gives Life to the Love of outward, and maintains its own Flame within, when all the Fuel administred from without is taken away. This Noble Intellectual Love Unites and Consolidates the Parties tho' in Rags and Poverty, tho' in Gray-Hairs and Wrinkles, and breaths after a Union beyond this and the Grave. This is that Love, we should be all inflamed with, and desire to Contract with each other, not because we have Painted Faces, and a handsomer piece of Clay for our Share than others are Moulded into, or because we have more of Giddy Fortunes Favours; but because of those inward Ornaments of Piety and Devotion, of Sobriety and Temperance, of Modesty and Humility, of Chastity and Charity, of Meekness and Affability, which set off the subject in which they are inherent with such invincible and irresistible Charms, as no being above a Brute can forbear to be inamoured with.

CHAP.

Of the Profanation of the Lord's Day.

CHAP. IV.

The Reasons of keeping Holy the first Day of the Week instead of the Seventh, The Lord's Day; How and by whom profaned, viz. I. *By neglecting the Publick Ordinances of the Church.* II. *The Private Duties of the Family.* III. *By Exercising our ordinary Callings therein, whether by our selves, our Servants, or our Beasts.* IV. *By publickly Exposing to Sale. An Objection answered, and what Works are Lawful to be done.* V. *By works of the Flesh, such as* (1.) *Tipling,* (2.) *Feasting,* (3.) *Gaming,* (4.) *Dancing and Singing,* (5.) *Country Revellings and Riots. An earnest Expostulation and Exhortation for Celebrating the Lord's Day: Rules for it,* viz. 1. *Preparation on the Eve.* 2. *Frequenting the Publick Ordinances of the Church.* 3. *Family Duties. Motives thereto drawn from the benefits of observing it; and the Mischiefs of Profaning it both to Private Persons, and to the Publick.*

THat to serve the *Invisible God* (*by whom we Live, Move, and have our Being*) in the whole course of our Lives is a main *End* for which we were Created: That every *Day* and *Hour* should be *Holy unto the Lord*; that we should have the Fear of *Him* always before our Eyes: That every Moment of our time is truely *His*, is indisputable. But forasmuch as we are but *Men*, in a little lower

degree then those Blessed *Spirits* whose task and Happiness it is to be employed continually in Contemplating, Adoring and Praising their great *Creator*; and whereas since the Fall we are placed in such circumstances as require the sweat of our Brows, and the Expence of a great part of our time in the procuring the Necessaries of this Life; we cannot so readily bestow all our hours on Religious Exercises. Nor doth *God* require we should, but dispenses with the greatest part of our Lives, and only appoints a seventh part of the *whole* for the more Solemn and Immediate Acts of *Divine Worship*; and is pleased so to Order it that every Action in our Ordinary Callings may be such as may *Glorifie our Father which is in Heaven*: Our Fields and Gardens, Our Shops and Studies, Our Dining-Rooms and Closets may be all Sanctified by a Religious and Holy Life: Sobriety and Modesty, Temperance, and Moderation may make our very Diversions and Recreations *Holy*. But then we are not to stick here, our walking with *God* in the Private Duties of our several stations, Exempts us not from the Publick Adoration of *Him* in the Congregation of the Faithful. For as the *Lord of Hosts* has been nearly concerned in appointing the *Persons* by *Whom*, the *Manner How*, and the *Place Where*, so has he shewed no less Regard in assigning the *Time When*, he will be more peculiarly Worshipped. This *He* did at the very first Creation, sanctifie the *Seventh* Day, resting thereon from all *His* Works which he had made; and to the *Jews* he appointed a *Seventh* Day to be kept *Holy*. So great a Veneration was there by the *Mosaic* Law bestowed on that Mystical *Seven*, that every *Seventh* Year was appointed for a

Sabbath

Sabbath of rest; and every *Seventh* of these Sabbaths of Rest was a *Jubilee* unto the People of *Israel*.

2. I shall not here run into needless Disputes about the Changing of the Sabbath from the Seventh to the First day of the Week, Reasons for it in a Christian Nation are superfluous; and it is to be observed none cavil so much about it as those, that would be glad, if there were no time at all allotted for those Sacred Solemnities. 'Tis true, there was some Scuffle in the *Primitive* Times in the *Eastern* and *Western* Churches about this Matter, *One* keeping the *Jewish* on the *Seventh* Day of the Week, the *Others* observing the *Christian* Sabbath on the *Lord's Day*, the *first* of the Week: but the general Assent that was given by all the Church soon after, shewed the Celebration of the *Lord's Day* to be of *Apostolical* Institution, and not ordained by *Human* Tradition. For a scrupulous Conscience (if any such there be in this *Profane* Age) it may be sufficient to consider, that the very *Jews* did not observe the precise Numerical *Seventh* Day from the *Creation*, but a *Seventh*, counting from the Day of their Deliverance from the Land of *Ægypt*: Nor could they be so strict in Sanctifying precisely their own *Seventh* Day, since after the Commandment was written, the *Sun* stood still for the space of a whole Day on *Gibeon*, and went back 10 Degrees in the time of *Hezekiah*: But besides the uncertainty the *Jews* were in themselves, of keeping their *Sabbath* on a precise Day, there is another Consideration which renders it impossible

The Reasons for keeping the First Day of the Week, Holy, instead of the Seventh, considered.

impossible for all Nations to keep the same *Sabbath* all the World over at one instant of Time, and that is the Diversity of *Meridians*, and the inequality of the Rising and Setting of the *Sun*, which causeth the Days in one place to vary from what they are in another, in some 6, in others 12 Hours difference. The reasonableness of Translating the *Sabbath* from one Day to another will appear more, if we consider the many Memorable Passages of the *Old Testament* which shadow out this Change unto us, as well as those Remarkable Instances of the *New*, which all happened on the *first* day of the Week. On *this* Day *God* began the work of *Creation*, to build the curious Fabrick of the World, and to Form all Beings out of that *Chaos* in which they were at first involved; and it is very probable he designed as much Honour should be paid to the Memory of *this* great Day, as of *That* in which he had finished all: On *this* Day (as a *Hebrew Author* Observes) the Cloud of *God*'s Glorious Majesty sat first upon his People, then did *Aaron* and his Children first enter upon and Execute their Priesthood; and thereon did *God* first solemnly Bless his People *Israel*. *This is the Day* (*David* Propheſying of the *Resurrection* of *Christ* testifies) *which the Lord has made, let us rejoyce and be glad therein.* And how great, wondrous and astonishing things were done on *this* Day under the *Gospel* dispensation? It was on *This* day that *Christ* finished the Glorious Work of our *Redemption*, and rose again from the Dead for our Justification. On this *first* Day of the Week did *He* appear after his Resurrection to his Disciples several times; On *this* Day fell the *Holy Ghost* upon the *Apostles* and

they

they were assembled together; and at the same time upon St. *Peter's* Sermon were there added no less than three thousand Souls to the Church; On *this* Day was it that the Disciples afterwards met frequently together to break Bread, and to lay up their Charitable Contributions for the use of the Poor.

3. These things being premised, I proceed to consider how shamefully and Odiously the Solemnities of *this Day* are slighted, derided, and Profaned by this our Corrupt and Dissolute Age. And herein I could wish the Openly Debauched and Licentious person were the only Delinquent. But alas! if we deal Impartially, we shall find many of those, who seem to look Wisely, and would be angry if you called them by any other Name than that of *Christian*, to be deficient enough in this respect. "They tell you *Judaism* only required so "strict an Observation of the *Sabbath*; that *Christ* "*the Lord of the Sabbath* has remitted that rigour "with which the *Mosaic* Law obliged its followers; "That it is Puritanical, Enthusiastick Zeal which "spurs on some to be so Religiously given on this Day. This is no invented Account grounded upon a mere *Hypothesis*, but what is to be seen by every Days Experience; And if none else can bear me Witness of the truth hereof, yet I might appeal to some Judicious Mens Opinions, who have declared the *Suppressing of the Profanation of the Lords-Day to be trifling, Nugatory*, and little less than *a Grievance to the Subject*. So little is the Concern which Men now a-days have for *God* and *Religion*, and such slighting

The Lord's Day How and by whom Profaned.

ſlighting thoughts do they bear to the *Divinity* of the *Lord's Day*. I know not what *Church* allows ſo much Licentiouſneſs thereon, ſure I am the *Church of England* is far from it in her Doctrines and Diſcipline, let her pretended Followers uſe their Chriſtian Liberty for a Cloak of Wickedneſs as long as they pleaſe.

4. Who can forbear lamenting the ſad Degeneracy and Apoſtacy of the Age, wherein to reform from *Superſtition* is to run upon the other Extream and be *Profane*, wherein the Cure of Phariſaical *Hypocriſie* conſiſts in being *openly looſe* and *Debauched*, wherein to plead for the Keeping holy the *Lords-Day* is Malepertneſs in the Miniſter; Cant, Impertinencie and Presbyterianiſm in a Private Perſon? But notwithſtanding all this I ſhall purſue my deſign in tracing the Profane and Irreligious in all *His* By-Paths and tranſgreſſions, to lay open the ſeveral Ways by which he Violates this Holy Inſtitution, and drive him or ſhame him if poſſible into the *Power*, as well as the *Form* of Godlineſs.

5. One would think in Complaiſance to the faſhion, and in Conformity to the Cuſtom of the Country where they Live, there ſhould be not but what went to one *Aſſembly* or another, but we have too many who neither go to *Church*, nor to *any* other place of Divine Worſhip tolerated by Law on that *Day*. "Can't God, (ſay they) be "ſerved as well at *Home*, as in the *Publick* Con"gregation? Will not our *Reading* a good Book profit

The Lords-Day is profaned. Firſt by neglecting to come to the publick Ordinances of the Church.

"profit as well in our own *Houſes*, as the *Hearing* "of a Sermon in the more frequented *Oratories*? "Will the *Churches* contain the confluence of Audi- "tors? Will our Abſence or Preſence leſſen or "augment the number of the Faithful? Had not "we better tarry away than go with unprepared "Hearts, to ſleep or ſtare away the time? Such as theſe are the Evaſions made now a-days by many: but, (*Poor Creatures!*) little do they conſider who it is that ſuggeſts thoſe Idle Reaſonings into them, elſe they would ſee clearly that 'tis *Gods Command* that we, by keeping *Holy* this *His* bleſſed Day, might meditate on his Glorious Works of our *Creation* and *Redemption*, and learn how to know and to keep all the reſt of his Holy Laws and Commandments. This is the *Market-Day* of our *Souls*, and where ſhould we go to buy the Food of *Angels* and the Waters of Life, the Wine of the *Sacrament*, and the Milk of the *Word* of *God* to feed our drooping Souls, but at thoſe Ordinances where they are to be had without Money, and without Price? Where ſhould we receive the precious Eye-ſalve to Unſcale our benighted Eyes, and heal our Spiritual Blindneſs, but from thoſe Spiritual Phyſitians? How can our wounded Conſciences, and troubled Spirits, and broken Hearts be cured of their Maladies, unleſs we come there where the Balm of *Gilead* drops from the Lips of the Preacher? Beſides in this publick Ordinance of the *Church* we own *God* to be not only the Lord and Maker of every Individual perſon, but to be the *Head* of the *Myſtical Body*, to be the Sovereign over the Univerſal World.

6. There

Secondly, By neglecting the Private Duties of the Family.

6. There are others who are constant in the *Publick Congregation*, make as it were a Conscience of going Morning and Evening to *Church*; but then this is all they think is required at their Hands. If you should tell them of *Repetition*, *Meditation*, *Family-Duties*, *Catechising*, *Exhorting*, &c. "They must beg your Pardon there. "They do not design to make the Lord's Day a "Burden to them. They will not turn their Houses "into Conventicles. They will not be *Righteous* "*over much*, they must be excused from being singu-"lar: And they will not differ from their Neigh-"bours. This and the like Language you shall be sure to find from most. For (God knows) to the shame of *Christianity*, Men are so stupid and cold, so Luke-warm and indifferent in their *Great Concern*, that it is well if a *Prayer* be said in a *Private* Family *Once a Week*: And what is more to be lamented, *That* is wanting also in most Houses. And when the *Master* of the House is so remiss, no wonder if the *Servants* and *Children* trifle away the Remainder of the Day; and after *His* Example, grow as unconcerned in their *Private* and *Closet Duties*, as he was in the more *publick Ones* of His Family. Nay more; it is to be feared *he* himself is as seldom in *Secret*, as he cares to be *Openly* Good and Pious. I would not be thought Uncharitable, and therefore leave the Judging of their retired Thoughts to *Him* whose only Jurisdiction it is to know and discern the Secrets of all Hearts; and pass on to the Consideration of the next way, by which men may be said to profane this *Holy Day*, *viz.*

7. *By*

7. *By following the Works of their Ordinary callings either by themselves, their Servants, or their Beasts.* If the neglect of Sanctifying the *Lords-Day* by our Publick and Private Duties be a Profanation thereof, How much more then is it profane to violate it by any servile Labour or forbidden Vocation? It is the Expreſs Letter of the Command, that on this Day *we ſhould do no manner of Work, neither we, nor our Sons, nor our Daughters, nor our Men-Servants, nor our Maid-Servants, nor our Cattel, nor the Stranger that is within our Gates.* How then ſhall they Anſwer the Outfacing of ſo ſtrict a Command, who ſhall preſume contrary to both *God*'s and *Humane Laws* to follow their Ordinary Imployment thereon, whether by *Themſelves, their Servants, or their Beaſts*? And with theſe I muſt beg leave to Expoſtulate a while. "Are not ſix "Days enough to beſtow on this World, and the "Concerns thereof? Cannot you ſpare one day in "Seven to ceaſe from your Labours? Will you be "ſo cruel as to give your ſelves no reſpite from "the fatigues of Toyl and Buſineſs? Shall the Ten "Commandments, and the Conſtitutions of a *Chriſtian* Government be kinder to your Nature, and "more Compaſſionate thereto than you your ſelves? "And is it not enough to afflict your own Bodies "and rob your own Souls of that Spiritual Nouriſhment, but you muſt lay burthens upon your "*Servants*, and deprive them of that Advantage "which they might reap by the *Religious Obſervation* of this *Day*. 'Tis ſad to reflect upon the many Unfortunate Servants who are Articled under

Thirdly, The Lords-Day profaned by following our Ordinary Callings by Our ſelves, Servants, or Beaſts.

ſuch

such *Pagan-Christian* Masters, and I cannot forbear bestowing a Sigh and a Tear or two at their unalterable Calamity. For this our *Metropolitan* City, without looking further, can furnish us with many Hundreds (I wish I could not say Thousands) of those Unsanctified Wretches, who having not the fear of *God* before their *Own* Eyes, care not how little those that do belong to them are instructed in the Points of *Religion*. And as they are for cutting off all other Opportunities of their growing in *Grace*, so are they carefull to debar them of *This* season of improving themselves therein by *Sanctifying the Lords Day*. Thus is the Miserable Youngman, by a Seven Years irreligious Course of Life become at last as Stupid and Prosane a Person as his Master before him: And when out of his Time it is seldom that ever he recollects himself, but deals as hardly with his own Apprentice. And can we expect the Prosane Wretch would be more merciful to his *Beasts*? No certainly, He would use them as hardly as his Servants, were not the *Laws* of our Land strict in the restraining of such unaccountable Cruelties. And truly it is as much as the *Magistrate* can do, to keep the *Traveller* from his unnecessary Journeys, and to debar the *Hackney-Coaches* from plying in our very Streets on the *Lords-Day*.

8. And *Here* I cannot but wish the *Gentry* would forbear their visiting the *Churches* in State, and contrive a better way of going thither then in their *Ceremonial Chariots*. 'Tis true, their Beasts may not be put to hard Service, but then their *Coachmen*, who have Souls as precious in the Eyns of the

Lord

Lord as any others, lose the Priviledge of the *Publick* Ordinances by being forced to attend and look to their *Coach* and *Horses* at the *Church* doors. I speak not this to affront any, but only to put them in mind of contriving ways (if they must be Coached to *Church*) so to dispose of their *Coach* and *Horses*, that their *Servants* as well as *Themselves* may have the Benefit of serving their Common and Great *Master*.

9. But to return, there is (besides this of *Labour*) another way by which the *Lords-Day* is profaned, and that is by *publickly Exposing Goods to sale thereon.* This is that which Righteous *Nehemiah* could not endure, when he contended with the Rulers of *Israel*, and would not suffer the *Carriers* nor the *Merchants* of the Land to bring up their Wares to *Jerusalem* on the *Sabbath-Day*, *Neh.* 13. And how small a Matter soever it may seem to some in our times, yet by *Him* it was reckoned the cause for which *God* plagued *Israel*, and suffered them to be led Captive into a Strange Land. And without doubt our *Legislators* of the Last Age, and the Beginning of this, were of Opinion that the suffering the least Ware to be sold off on the *Lords-Day* would prove an Introduction to a greater Profaneness: which made them prohibit the Exposing of any Commodity to sale thereon, upon the Forfeiture of all so Exposed (be it of never so great a value) which was to be sold, and the Money converted to the use of the *Poor*. And truly they who now take it ill, should they for the *selling* of a *Trifle*

Fourthly, The Lords-Day profaned by publickly Exposing to sale.

* *Statute* 29. *Car.* 2.

be forced to pay the *Penalty* which the *Statutes* of our Land require, will hereafter think that Punishment eaſie and Light to what they ſhall then feel from the great *Lawgiver*, when they ſhall give up their *Laſt* accounts.

An Objection Anſwered, and what Works may Lawfully be done on the Lords-Day.

10. And here ſome one may ſay; *Sure this muſt be ſome* Puritan; *How ſtrict he is? What will he allow nothing to be done this* Day? *Muſt we do no manner of Work thereon? Does* God *require we ſhould be tyed up from all Motion and Action, but that of the Soul and Spirit? Is it not better to Work than Sin on this Day?* To which I reply, *Ex Confeſſo* it muſt be granted that there are *three* ſorts of *Works* which the ſtricteſt *Chriſtian* may on this *Day* perform, *viz. Works of abſolute Neceſſity*, not ſained or which might have been done the Day before, or may be done the Day after: *Works of Charity*; and *Laſtly Works of Piety*. Beyond theſe, none may lawfully uſe his *Chriſtian Liberty*. Nor did our *Saviour* relax any thing of the ſtrictneſs ſave in theſe reſpects. As to that, whether it is not *better to Work than Sin on this Day*: True it is, Some * *Auſtin*'s Opinion is ſo, affirming that *is is better to Plough than to Dance on the Lords Day*. But then it is not thence to be concluded that the *Greater* deſtroys the *Leſs*, or that the Guilt of *Profaning* this Holy and Bleſſed Day *by our Ordinary calling* is leſs in its own Nature, becauſe it can be Violated by a more Horrid and aggravated Sin.

* *In tit. Pſ.* 91.

11. But to proceed, if the doing that upon this *Day*, which at another time is both Lawful and Neceſſary to be done, be ſo great an Offence (as certainly it is;) How extreamly muſt the Crime be aggravated when we do that *thereon*, which is Unlawful, or at leaſt Unneceſſary to be done at any other Time? Such as the *Works of the Fleſh*, to wit; *Carouſing*, *Feaſting*, *Dancing*, *Singing*, *Gaming*, *Riting*, and the like. Tho' the Naming of theſe is abominable to any ſerious Man, yet the Practiſe of them is ſo Univerſal and Common, that there is a Neceſſity, as it were, of inſiſting ſome time upon each of them.

Fifthly, The Lords-Day profaned by the Works of the Fleſh, ſuch as are, firſt, Tipling thereon.

12. 'Tis ſtrange methinks that Men ſhould be ſo abſurd as to imagine the ſmall ſervice they pay to *God* by an Hour or two upon a *Sunday*, ſhould tolerate them in ſerving of *Sin* and *Satan* all the *Day* and all the *Week* after. Yet it is too true to need any Demonſtration, that moſt, eſpecially of the Inferiour Rank of Men, are no ſooner out of a *Church*, but ſtrait you find them in an *Alehouſe* or a *Tavern*, where they do not, as they pretend, go only to ſatisfie their Natures, but to ſpend, on that *their* Idle Day, all the Profit and Gain of the foregoing Week. An intolerable thing this! And a Profanation not to be endured in any *Civil* much leſs in a *Chriſtian* Society, notwithſtanding the Cry of all the *Ale-Houſe-keepers* and *Vintners* to the Contrary: Who will give out (where their Complaints can be admitted the Hearing) that the Suppreſſing of *Tipling* on the *Lords-Day* would tend immediately to *their*

Ruin and Destruction. But better it is they should Murmur, than that the whole Land Mourn; better they should lose the taking of Pounds, than so many Wives and Children should be undone and Perish by reason of the Extravagancie of the Man. Will those *Inn-keepers* and *Vintners* supply the wants of the Indigent Wife and Children, when they are by their means reduced to beggery? Will the Host or Hostess exchange their draughts of cold Water for a Cup of small Beer? No, it is certain the Man himself shall not be welcom without Money in his Pocket, tho' he has spent his *All* to Enrich them, and Mortgaged his Estate to the *Tap* and *Tankard*.

A second Work of the Flesh, is Feasting on the Lords Day.

13. Another sort of Profanation of this Holy Ordinance is *by Luxurious Feastings, and Voluptuous Entertainment*, too common on this *Day*. It is true this *Day* is a *Festival*, but such a *One* as ought not to be Dedicated to any but to the Memory of a *Crucified Redeemer*. A *Festival* indeed it is, in which the *Soul* (not the *Body*) should be *Glutted* with good things: in which we should *strive not for the Meat which perisheth, but for that which endureth to Everlasting Life*; in which we should *thirst after the Living Water, and Hunger after the Bread of Life which is able to make us Live for ever*. The Sincere Milk of the *Word*, the *Flesh* and *Blood* of a *Dying Saviour* are indeed Daintie and Repasts, which every faithful *Soul* is satisfied with, and Breatheth after. But Gluttony and Commandizing, Pampering and High-feeding, are but pitiful *Subsequents* of a Morning Sermon, and worse *Preparatives* for an Afternoons Lecture. We

Hospi-

Hospitality and feeding the Poor at the Bottom of those *Feasts*, there might be something said in Excuse thereof. But forasmuch as the Cost and Luxury of the *Treats* is but barely to keep up Mutual Correspondence, and to return former Entertainments, they might be very well let alone till some more seasonable Time. All that I can conceive may be alledged in favour hereof is, that the Sanctity of the *Day* may have some Influence upon the Guests to keep them within the Bounds of Sobriety and Temperance. But alas! there is no such Notice taken, nor has it any Influence to with-hold the *Epicure* from his Excess, as is evident enough to any who have been at those Luxurious Tables. And what is the mind, after such Repletions, good for? Can the full fraught Stomach forbear sending up its fumes into the Drouzie Head, which cannot hold from sleeping one single Hour? No certainly we find the Unhappy Creature, tho' he has so much grace left to come to *Church* after his *Epicurian* Dinner, yet overtaken with sleep before Prayers be half said, and in his Slumbers before the *Minister* has named his *Text* twice over. And can we think *God* is well pleased with such a Man's Sacrifice? Can the most Charitable Christian now living allow such a stupid Soul to have Sanctified the *Lord's-Day* aright?

14. But to prevent this, *Others* are so cautious as not to go to *Church* at all, and the Cloth is removed, they betake themselves (to what they then are most fit for) to *Sottish* and *Effeminate*, to *Gaming* and *Dancing*, to *Singing* and *telling of Idle Stories*. 'Tis very well known how

A third work of the Flesh & Gaming on the Day.

many (I wish I could not say of the *Higher* Rank of) Men spend the Close, if not the greatest part of the *Lords-Day*: Not in Reading and Meditating, not in Instructing and Praying with their Families, but at *Chess* or *Tables*, at *Cards* or *Dice*. I would very willingly know whether their Time is so much Employed on other Days, that they are so forward to set *this* Day apart too for their Sports and Pastimes. Shall the *Devil* not only Engross the *Week-Days*, but have the *Sunday* spent in his Service too? Strange and Horrible this! That Men should be so Infatuated and Enslaved; so Bewitched and Inveigled to their Idle Pleasures, as to bestow all their time both *secular* and *sacred* upon them.

A fourth Work of the Flesh is Dancing and Profane Singing on this Day.

15. But this is not all, to fill up the measure of Iniquity they must have their *Antick*s and their Merry strains on this *Holy Day*. They cannot go to Bed without a *Song* or a *Dance* to refresh their drooping Spirits. *Poor Hearts!* They have been fatigued with the long and tedious Duties of the Day, have with patience undergone the Burthen thereof; and attended (till they were weary) to Mr. *Parsons* Discourse of an Hour long: And must they be debarred from a harmless Diversion, which hurts no body, and is an Offence to none but meddling Fools, and unaccountably-scrupulous *Puritans?* Perhaps this might be tolerable, were it not attended (as is most commonly) with *Masquerading*s and *Balls* of half a Nights Continuance. But shall such *Farce* and *Sonnetting* go down? Shall such *Fooleries* and *Apishness* make up the Conclusion of the *Sunday*? Shall Singing of Divine *Hymns* them

them, *Hymns*, and *Spiritual Songs*, ſo much recommended by St. *James*, and ſo much in uſe among the truly merry-hearted *Primitive* Chriſtians be abus'd, ridicul'd, and laid aſide by moſt? And ſhall the Melodious *Harmony* of the *Saints*, and the *Conſort* we may hold with the *Heavenly Hoſt* be Converted into Obſcene Modern Songs, which would not take at any other time, were it not for the *Pandæmia* of a Muſical Compoſure?

16. But as yet we have ſeen but the beſt part, the ſouleſt is ſtill behind, what I have ſaid of the two laſt ways by which the Lords-Day is profaned, to wit, by *Singing* and *Dancing*, is what the Civilized *Obſcene* and more Gentile *Courtiers* are guilty of. But if you ſtep into the *Country*, you will ſee *Frantick*s as well as *Antick*s on this Sacred Day. No ſooner is the Evening-ſervice over, but you would think Hell it ſelf were broke looſe, and that every Pariſh and Village were a Univerſal *Bedlam*. They are Sober indeed who keep Houſe, and paſs away the time in ſome idle Romantick Diſcourſe, and are not ſeen with the more Licentious Multitude. But *good God!* What *Routs* and *Diſorders*, what *Cudgel-playing*, and *Wreſtling*, what *Races* and *Foot-Ball Matches* are ſet on foot in their open Fields on this Great Solemnity? *Dancings* and *Revellings*, *May-games* and *Wakes* are ſo Cuſtomary that if you offer to ſuppreſs *them*, you incroach upon the *Priviledge* of the *Subject*. Nor is this their Practiſe only on a Licentious *Carnival*, or a Jovial *Whitſuntide*, but on every *Sunday* in the Year. Nor

The laſt way whereby the Lords-day is profaned, viz. By Country Revellings and Riots.

is it the Custom of any peculiar Place, but almost of every Village, Division, Hundred and County in the whole Kingdom. This *Pest* reigns in every *Air*, this *Plague* is Predominant in every *Clyme*, and this *Profane* Infection has taken hold of every Quarter and Corner of the Nation.

An earnest Expostulation and Exhortation for the duly Celebrating the Lords Day.

17. But *Brutes* that you are! How unreasonably do you style your selves Christians, when as you do that on the *Lords-Day* which a Modest *Heathen* would blush to do at any time? Are there any *Pagans* in Nature worse than your selves in Practise? What is it you think of? Are your *Sports* and *Pastimes*, your *Routs* and *Revelings* all the Evening Sacrifice *God* is like to have at your Hands? Will those be an *Incense of a sweet savour unto his Nostrils?* Is God the Master of your time, and are you accountable to him for *All*, and must the more precious Minutes thereof be Squandered away at this Rate? Can you find no leisure Hours from your Business to recreate your Bodies, but the day which the *Lord* has set apart for himself? Must that be your Vacation, your Play-day? *Ungrateful Wretches that you are!* Had *God* desired some Great thing at your Hands, could you have denied him, since your Breath, your Lives, your *All*, are of and from him? And can you, when he only bids you remember the *Seventh Day* to keep it Holy, find tricks and ways how to rob him of his right in *that* too? *Monsters of Ingratitude!* Where is your Love, where is your Duty, where is your Thankfulness, and where is your Obedience to that *Being* by whose Permission alone

alone it is that you breath out of *Hell* one Moment? What hinders but you may be Zealous in *Observing* this Sacred Day? Are you afraid the *Church* will disown you for being righteous overmuch? Are there any ſtronger Encouragements to be Zealous unto good Works, than what are to be found within her Boſom? Is it a diſgrace for a *Church* of *England*-Man to be ſtrict in obeying *God's* Commands? Is the Name of *Preciſian*, *Singular*, or *Puritan* ſo powerful to frighten you from walking according to the Precepts of our Bleſſed *Saviour*? Are you afraid or aſhamed to be *His* followers? Why than do you affix *His* Name before yours? And take it as an affront if you are called by any other *Name* than that of *Chriſtian*? Be perſuaded than to be *Chriſtians* indeed, to bear a Reverential Zeal and Fear to all that belongs to *God*, to *his Attributes*, to *his Name*, to *his Word*, to *his Works*, and to *his Day*. For the Celebration of the *Laſt* of which, take theſe following Rules.

Some Rules laid down for the right Obſervation of the Sabbath.

First, *Preparation on the Eve.*

1. *Prepare thy Heart for this Great Solemnity.* If there was ſo much *Devotion* and *Decorum*, ſo much *Preparation* and *Cleanſing* requiſite for the Receiving the *Law*, the Approaching the *Ark*, and the Entring into the *Tabernacle*, and they were puniſhed with Death who were raſh and Unprepared in their Approaches; How much more ſhould we provide our ſelves for the partaking of the Holy Myſteries under the *Goſpel* Diſpenſation? And how dangerouſly Guilty are thoſe who heedleſly and raſhly run into theſe Holy Ordinances? *Keep thy foot when thou goeſt into the*

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House of the Lord, is *Solomon's* advice; and it was not the not *Washing of the Hands*, but the *unclean, unpurified Heart* that our *Saviour* condemned in the *Pharisees*. He that so uses the World as tho' he us'd it not, and has *God* always before his Eyes, is a continual Sacrifice, and needs not much blowing to raise up his *Soul* into a Flame. But the Carking Worlding, who all the Week is fastned to this Earth, should take some time to disintangle his thoughts, and make them ready for Spiritual Objects. He would do well to leave off his Business as early as conveniently he can on the *Eve* of every *Lord's Day*, to call himself to account, and see how cases stand betwixt *God* and his own *Soul*. He would do well to retire into his Chamber, to commune with his own Heart, to search it throughly, and to examine whether he be sensible of that *Majesty* before whom he must on the *Morrow* appear. 'Tis for want of this Premeditation that the Heart relishes Spirituals so ill on the *Day* they are offered to it; that it is so soon cloyed and glutted with sacred things, which had the Mind been prepared would have lain well upon, and been easily digested by the *Soul*.

Secondly, Frequenting the Publick Ordinances of the Church.

19. Having thus provided for the Approaching Solemnity, and made *His* Addresses in *His* Closet to the *God* who hears in Secret, *He* will find it no such Difficult matter to be present *at*, and demean himself decently and devoutly *in* the Publick Ordinances of the Church; and to stay them out were they something longer than they are. And here the Devout Soul needs not to be admonished, tho' the Lazy, unprepared and

and unſanctified Hearts ſhould be put in Mind, to conſider in whoſe preſence it is that they then appear; that they may be ſtruck with an awful Reverence, and an humble Fear of that *Majeſty* with whom they *then* and *there* more immediately converſe. It is the Aſſembly of the Saints, the Congregation of the Faithful, the Confluence of God's Elect, *a Choſen Generation, a Royal Prieſthood, a Peculiar People, a Holy Nation*, that they *then* and *there* repreſent, *to ſhew forth the Praiſes of him who hath called them out of Darkneſs into his marvellous Light.* 1 *Pet.* 2. 9. Oh how ſhould ſuch thoughts inflame them to lift up pure *Hands*, to caſt up pure *Eyes*, to dart up pure *Affections*, to lift up a clean *Heart*, and to pour out *Holy Prayers* before the Throne of *Grace*! How ſhould ſuch thoughts make them to joyn with the *Miniſter* in that admirable Form of *Morning* and *Evening* Prayer the *Church* in her *Liturgy* has prepared to their Hands; the Excellency of which appears to none more than to the truly Pious, Fixed, Warm, and attentive Soul! How ſhould they be inflamed with Love, and not only offer up their *Prayers*, but their *Praiſes* alſo to that *Being* who gives them the *Cauſe*, the *Power*, and the *Faculty* to *Praiſe*! How ſhould they run out to meet *God* in his Ordinances; to Hearken to his *Meſſengers ſhod with the Preparation of the Goſpel of Peace*! How would they be Enamoured with the *Mercies*, ſupported by the *Promiſes*, and forewarned by the *Judgments* and *Threatnings* of the moſt High! How will their Inſtructed Minds, and Informed Wills breath after a Spiritual Participation of the *Bread of Life*, and *the Blood of the Everlaſting Covenant*! And in this Myſterious Solemnity a *Devout Communicant* would

would not come to offer but to receive his *Crucified* Master, he would *sacrifice* his *Sins*, and *offer up himself a Living Sacrifice Holy, and Acceptable unto God, which is his reasonable service*; He would offer up his *Understanding*, his *Will*, his *Affections*, his *Passions*, his *All* to be directed, governed and guided by the *Royal Will* and *Pleasure of Heaven*.

Thirdly, By Family Duties.

20. Were every *Christian* that goes to *Church* thus affected (as in some degree all must be that will sanctifie the *Lords-Day* aright) *He* would not find it so difficult to consecrate the *Remainder* thereof at *Home*, and in his *Closet*. He would not then think it *Puritanical* or a business Indifferent, but absolutely necessary and indispensable to take care that *He and his House serve the Lord*, not only in the publick Solemnities of the *Church*, but in the more retired *Duties* of the *Family*. He would not then be ashamed, nor esteem it tedious and irksom, to spend the *Close* in Reading, Exhorting, Meditating, and Contemplating, in Praying to and Praising of the *Holy, Blessed and Glorious Trinity*: But would think it his Happiness, his Joy, and his Delight. For this inward, Spiritual and Celestial Pleasure I appeal to those who have tasted what a *Sweet and Pleasant thing it is to be thankful*, Holy and Zealously Religious on this *Day*.

Motives for the keeping of the Lords-Day Holy, drawn from the the Consideration of the Benefits of Observing it, and the Mischiefs of Profaning it both to private Persons and to the Publick.

21. And if the Charms of this Festivity rightly observed, be not of force enough to prevail with

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the Profane to come in and joyn with the ſtrictly Pious; yet the Conſideration of the *Benefits* that Redound from a *Due obſervation of the Lords-Day*, and the *Miſchiefs* of *Profaning it that Inſeſt every individual Perſon as well as the Publick* will I hope perſwade him to think it his *Intereſt* as well as *Duty* to be ſtrict and exact in *remembring a Seventh Day to keep it Holy.*

The firſt Benefit of ſanctifying the Lords-Day is the upholding a ſence of Religion in us.

22. The firſt *Benefit* that naturally flows from the due *Obſervance* of the *Lords-Day is the upholding a ſence of Religion in the Perſon that thus Obſerves it.* It is on this *Day* that we are taught our particular Duties of *Living Soberly, Righteouſly and Godly in this preſent World.* It is then *Grace is adminiſtred to the Hearers*; *Grace* to aſſiſt them in performing what is commanded, and *Grace* to reſiſt and avoid the Temptations of doing Evil. Then are we told of a *Heaven* and the joys thereof laid up in ſtore for all ſuch as truly Love, Fear, Obey, and Believe in *God*; and are acquainted with a *Hell* that is prepared for the Unbelievers and *Profane.* There we have the faculties of our Souls enlightened, our Underſtandings cleared, our Wills rectified, our paſſions ſubjected to our Reaſons, and our Outward in all things made ſubſervient to our Inward Man. It is then we have our *Faith, Hope*, and *Charity*, Our *Love, Patience, Meekneſs and Humility*, Our *Sobriety, Temperance* and *Chaſtity*, and all the other Virtues of a Chriſtian and Holy Life revived, renewed, enlarged, regulated and appropriated to their proper *Objects.* Then (in a Word)

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we Learn to Glorifie *God the Father* who hath Created us, to adore *God the Son* who hath Redeemed us, to Reverence *God the Holy Ghost* who hath Sanctified us, and to Bless and Magnifie the *Trinity in the Unity*, who by such mysterious Works of Mercy has brought such mighty things to pass. And it is then we are exhorted *to be Merciful as our Heavenly Father is Merciful*, and to *Love him because he first Loved us*; to imitate the *Holy Jesus*, to be like him, and to be *conformable to his Sufferings*, to be *Meek, Pure, and Humble as he was.*

The first Mischief of Profaning the Lords-Day.

23. But should we look on the other side we shall find the *Dishonouring God in his Day to be the ready Road to the not honouring him in any thing else.* It being the Opinion and Observation of the Best and Wisest of Men, that were the *Sanctification* of the *Lords-Day* laid aside, in less than an *Age* the *Christian* World would turn *Pagans* and Infidels. And I am afraid half that time would do the business effectually. For if we can dispense with so strict a *Command*, what *other* is it that we can boggle at? The violation of this *Precept* is manifestly the *Inlet* to all the Immoralities Humane Nature is capable of. If we once lose our Zeal and Fervour for *Religion* in any one part, we quickly grow Lukewarm in the *whole*, and at last we become quite Cold and Dead, and irrecoverably stupid in a continual course of Profaness and Impiety. *Nemo repente fuit Turpissimus* (says the * Poet) but the Wretch never attains to the Height of Wickedness so soon, as when he makes the *Profanation of the Lords-Day* the

* *Juvenal.*

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first step thereunto. It is by our Absence from Holy Duties in *Publick* that we come to leave off those in *Private* too: that we lose our true Notions of the *Godhead*; that we have but Glimmering Apprehensions of the Joys and Torments of another World, being taken up only with such as are present and affect our *Sense*; that we think all the *Virtues* of an Holy Life to be but *Sham* and *Invention*; that we esteem *Vices* Natural, and to have nothing condemnable in them; that our *Hearts* become hardened, and our *Consciences* seared, our *Reason* blinded, our *Understandings* darkened, our *Wills* depraved, and our *Passions* Headstrong. And to conclude, it is from this that our *Souls* lose more and more their Original Purity, forget their own *Divine* Nature, and dishonour themselves by stooping with the Body to low, base, and unbecoming Enjoyments. And no wonder when the Master-Beam is removed, and the chief Pillar of the Fabrick gone, but the Superstructure soon follows and falls to the Ground. Nor is it strange the *Man* should not be able to withstand the Torrent of Vice, when with his own hand he opens the *Sluice*, and lets the Impetuous stream break in upon him.

24. *The next Benefit of Sanctifying the Lords-Day is that it weans us from the eager pursuit of Worldly Things*; This solemn Sequestration of our thoughts from *Earthly*, carries them out to *Heavenly* subjects: and by contemplating on the Joys and Glories of *another* World we lose our Veneration and Esteem for *this*; and by being raised above this Worlds Enjoyments we have an

A second Benefit is the weaning us from this World.

an opportunity of seeing what a *Point* it is we are too apt to dote on, and what mighty Nothings they are which so often captivate our Souls and lead them on to their own Destruction. By Contemplating of the Crowns and Diadems of the Heavenly *Jerusalem*, we moderate our Desires as to the Conveniences as well as pleasures of this Life: By Meditating on the Eternity which is just ready to Succeed, we are informed of the Inconstancy and Swiftness of this Moment, this Span of time we *Now* enjoy. By Contemplating the Durableness of all Celestial Fruitions we come to know that this World vanisheth away, and the Fashion thereof is every day upon its Alteration. By Considering the Immortality of our better Parts we are instructed how Frail, Mortal, and Short-liv'd our Earthly Tabernacles are. To conclude, by being Fixed and Spiritualized, by conceiving right Notions of *God*, and surveying the Charms and Endearments of those Mansions prepared for us above, we arrive to that height of Admiration, Love, and Esteem, as to account all things but *Dung* and *Dross* that we may gain *Christ*; to breath earnestly to be dissolved, that we may be settled there, where true Joys are to be found.

A second Mischief is that it makes us dote upon the things of this World.

25. But then on the other hand, we shall find those who slight God's Worship, fixed down to this World, dooting upon, admiring, adoring, and eagerly pursuing after the things thereof: That they cannot so much as lift up a thought towards *Heaven*, their Mind is so bound and fixed upon this *Earth*. The

Plummets of Care hang so heavy upon them, that they are always groveling here below; and tho they may cast up an Eye accidentally towards a *Celestial Canaan*, yet their desires are still to remain on this side *Jordan*. Nay, such a one is so ravished with the Delights and Pleasures of this Life which affect his sense, and are present with him, that he has but faint, if any desires after those which are only *Nominal* and affect the *Intellectual Man*, being *the Substance of things Hoped for*, and *the Evidence of things not seen*. Hence it is that he cries *it is good for me to be here*, and is so loth to leave the World when the Messenger of Death knocks at his Door. Hence is it that he *makes him friends of the Mammon of Unrighteousness*, and thinks of nothing but of building up Barns and enlarging his Stores, till the Embassy comes to him, of *Thou fool this night shall thy Soul be required of thee*. Luke 12.

26. Another Benefit arising from the Performance of this our Duty, is that *it gives a Blessing to our Ordinary Callings*. We are so far from losing one day in seven, that we gain (if I may so phrase it) six days in one. The sincere *Observer* hereof will tell you the Truth of what I here assert by his own Experience; and can witness with Joy, that he has not only found a serenity and calmness of Mind, but a prosperous success in all his Affairs of the following Week. And who would not serve God one day for his assisting him six days in return? What *Worldling*, if he knew his own In-

A third benefit is, that it blesses our Ordinary Labours.

tereſt aright, but would *ſanctifie the Lords-Day*, ſince he may be ſure he ſhall not ſerve *God* for Nought? That Work muſt certainly ſucceed which is begun, furthered and ended with the Bleſſing of *God*. His Hand will undoubtedly fill our Induſtry with Good Things, and His Bounty will not ſend our Holy Labours empty away. He will be ready to ſupport us in our Toyl, and beat a part with us in our Burthens, and bring all our Endeavours to Good Effect. He will be with us in our going out, and our coming in, and will take care of our down-ſitting and up-riſing, and will ſurround us in all our ways. And then who can forbear crying out, *Happy is the man who is in ſuch a Caſe, Yea bleſſed is he who has the Lord for his God.*

A Third Miſchief is, that it cauſes a Curſe on our Private Concerns.

27. *But as for the Ungodly and Prophane it is not ſo with them.* They may be more eager in the purſuit of the profit of this Life, but then if they attain it, it is a Curſe to them, and in the midſt of their Plenty they find no Satisfaction with the Horſe-leech they crave *more*, *more*, *more*, and ſo on *ad infinitum*. They cannot Enjoy, tho they may poſſeſs large Inheritances. They may plant Vineyards, but others ſhall eat of the Fruit thereof; they may riſe up early, and ſit up late and eat the Bread of Carefulneſs, but it is but loſt labour, it is but vain, ſince *God* does not Pronounce a Bleſſing upon their Works. And can they expect he will proſper their Labour, who will not ſo much throw up, with the Congregation, a *Sun-*

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days Prayer for his Blessing upon them? Are his Benefits so cheap and inconsiderable that they must be bestowed, without a seeking for, and that upon the Sinner? No certainly, the Almighty is truly Propitious only to those who Reverence and Honour him in his *Name*, *Word* and *Day*: and tho the Wicked should increase his Estate, yet his *Prophaness* is that *Canker in the Heart*, that *Worm in the Root* which will quickly destroy and undermine all.

28. Lastly, *The Devout Soul, who truly celebrates this festival, entitles her self to that which surpasseth all that this World can afford.* She enjoys a *Heaven upon Earth*, and is every day made better and better and makes nearer advances to the State and Perfection of *Angels*, till at last being arrived to that *nature* degree of Holiness and Purity, she may be let loose from this Prison of *Earth*, and suffered to satiate her self with Celestial Joys for evermore. There her holy breathings and prayers shall be swallowed up with Praises and *Eternal Hallelujahs*. There shall she enjoy an *Everlasting Sabbath* of Rest, and Drink of the Living Waters, not as she doth here below, at the *too often disturbed streams*, but at the *Crystal Fountain-Head*. There shall we *see the perfect beauty of holiness*, and *behold God no longer darkly in a Glass*, but as he is, *face to face*. There Contemplation, Admiration and Desire will be lost in the *fruition* of that *Good*, the *Vision* of that *Blessedness*, and the *Adoration* of that *Perfection*,

A fourth reason is, that it fits us for, and Entitles us to Eternal Happiness.

on, which she before *contemplated, admired* and *desired*.

The fourth mischief of the neglect is, that it consigns the prophane over to eternal misery.

29. But can the *Profane Libertine* expect he should be invested with that *Glory* for which he prepares not himself, nor so much as thinks of? Can he imagine *Heaven* will be the rewards of his Impiety? And that an *Incorruptible Crown* will be put upon his dishonourable Head? Whatever his thoughts are, I know not; but this am I assured of, that the Heart of such a one is a very unfit receptacle for the *Holy Ghost here*, and how much more unfit must he needs be to be partaker of the *Fruition* of the *Blessed Trinity hereafter?* He grovels here below, and suffers the things of this World to engross all his thoughts, and thinks of nothing beyond this and the Grave. He is fixed to this Earth till at last he converts to Earth and *Worms-meat* himself, and drop into the *Infernal Lake* before he be well aware whereabout he is: And how severely he there pays for his *Irreligion*, *his Scoffing* and *his Profaneſs*, I cannot without horror and trembling conceive.

The benefits and mischiefs which flow to the Publick from the Observation or Prophanation of the Lord's-Day, are two.

30. Thus far of *Individuals* and the *Body Natural*. I come now to consider the *Advantages* as well as *Inconveniences* that attend the *Body Politick*, *viz.* these *Communities*

First Benefit. It conduces to the maintaining the Publick Peace.

wherein the Lords-Day is either duly celebrated, or ſhamefully abuſed and prophaned. It is to be lamented there is no *Nation* ſo ſtrict therein as they ought, yet the Bleſſings even the Sinner enjoys in a Kingdom where the *Worſhippers of God* are but the leſſer party, plainly indicate that greater would be our happineſs, if our ſtrictneſs in this reſpect were but greater too. For, [First] The *Solemn ſanctifying of this Bleſſed Day, conduces much to the preſerving the general peace of Societies.* This may very properly be called the *Ligament* by which the whole *frame* of a civilized Conſtitution is bound up and kept from falling to Pieces. It is on this Day that the Madding-world, if ever has its fits of Sobriety. It is *then* we may be taught to be *juſt* and *honeſt*, *obliging* and *affable*, *bountiful* and *charitable* to *all*, as occaſion ſhall requite, knowing that we all ſerve one *common Maſter*, who is more than all theſe to us. *Then* we come to underſtand how to behave our ſelves in *all our Relations*; to be *reſpectful*, *ſubmiſſive* and *obedient* to our *Superiors*; to be *loving*, *kind* and *courteous* to our *Equals*; to be *condeſcending*, *tender-hearted* and *compaſſionate* to our *Inferiours*. *Then* the *Magiſtrate* is put in mind to be *juſt* and *merciful*, *impartial* and *unprejudiced* to *all*, to *condemn* and *puniſh* the *bad* and *guilty*, and to *diſcharge* the *good* and *innocent man*; and *then* the *Subject* is inſtructed to be *obſervant* of, *dutyful* and *obedient to thoſe in Authority*. Thus is the *Community* maintained in an uninterrupted peace and quiet, and the whole knit together by indiſſoluble bonds of concord.

31. But on the other side, *How many are the disorders that follow the prophanation of this Day?* How easie do the *Irreligious* Croud fall together by the Ears? and set the whole Country in Flames by their Animosities? If we can make a slight of *God*, and can venture to break his *Statutes*, no wonder if they have little esteem for the Laws of Men, but run out with a *Non Obstante* to all the irregularities and disorders imaginable. *Insurrections* and *Rebellions* are naturally the product of a loose licentious Kingdom. They have lost all their modesty and fear they had for God, and it is not strange they should cast off the Reins of an Earthly *Government* when it lies uneasie upon them. The giddy and prophane Multitude turn every thing topsie turvy, and what Outrages will they not commit, what Routs and Riots will they not be guilty of, when once they lose their sense of Religion, which will soon happen when they once slight that which is the great Support and Pillar thereof? There is no need to go far for Demonstration, the quarrels and frequent disturbances which happen among the Prophane *Sabbath-breakers* (and commonly on this very day) declare, how great the Combustion would be, were the Kingdom swallowed up in *Irreligion* and become thereby its own *Incendiary*.

The first Mischief of this Neglect, is disturbing the Publick Peace.

32. To wind up all and draw to a Conclusion

The second Benefit and Mischief considered together.

the celebration of the Lords-Day as it entitles the particular Observers thereof to the more peculi-

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Eye and favour of God, so it puts the whole Community of People that call upon his Name, under his more immediate Care and Providence. The *Ark* of God where-ere it came was sacred; and brought to a Religious * *Obed-Edom* and his *godly family* Blessings, Plenty and Success; and to the Sacrilegious, Idolatrous and Prophane * *Philistins* it sent the Plague of Emerods and sores. The inquisitive prying † *Bethshemites* were smitten for looking thereinto, and the rude unsanctified * *Uzzah* for his familiar touching the Seat of God's *Holiness* was punished with immediate death. The *Parallel* will hold good in the consideration of the *Keeping* or not *Keeping Holy the Lords Day.* The Lord of Hosts has in all ages of the World been jealous for his *Honour*, and has declared that *them that Honour him he will Honour, but those that despise him shall be lightly esteemed.* But in nothing is he abused at this time more than in his *Name* and *Day.* What the result of the *first* is I have already shewed, and what the Effect of the *last* is, the *Jews*, to look no further, will sufficiently demonstrate. As long as they received God's Ordinances, and hallowed his Sabbaths, and obeyed the Voice of the *Lord* their God, and hearkened to his Precepts to do them; He was their *God*, and they were his People. He went out with them and fought their Battles, He delivered them from the Hands of their Enemies

* 2 Sam. vi. 11.

† Chap. vi.

* 2 Sam. vi.

1 Sam. ii. 30.

and Oppressors, and setled them at length in a Land that flowed with Milk and Hony, and became a Wall and a Hedge of Defence on the Right Hand and on the Left, to keep them from them that lived round about them; * *That they might not be afraid for the terror by Night, nor for the Arrow that fleeth by Day: Nor for the Pestilence that walketh in Darkness, nor for the Destruction that wasteth at Noon Day.* But no sooner did they go a *Whoring after their own Inventions, serving strange Gods*: No sooner did they violate the Statutes of the *Lord* and *defile his Sanctuary*, and *pollute his Sabbaths*, but he left them to dye in the Wilderness, to be led away into Captivity, and at the last in his Wrath cut them off from being a People. * *Ezekiel* testifies that *because the House of Israel in the Wilderness rebelled against the Lord their God*, and *walked not in his Statutes*, and *despised his Judgments*, and *greatly polluted his Sabbaths*, *therefore he poured out his fury in the Wilderness to consume them.* And tho they were setled in the Promised Land, yet because they were a backsliding People, apt to abuse their Great God in his *Worship and Day*, he leaves *Canaanites* in the Land to prove them as Thorns in their Flesh, and Goads in their Sides. For ever and anon upon their Revolt from the *Holy One of Israel*, he leaves them to be oppressed by the Kings of *Mesopotamia*, by the *Moabites*, *Canaanites*, *Midianites*, *Philistines* and *Ammonites*; to the Incursions of the *Amalekites*, *Syrians*, *Egyptians* and *Edomites*; to be carryed away at last in-

* Psal. xci. 5, 6.

* Cap. xx. 13.

to Captivity the *Ten Tribes* by *Shalmanaſer* into *Aſſyria* (where we loſe the very Memory of them) and *Juda* by *Nebuchadnezzar* into *Babylon*. That the *Prophanation of the Sabbath* was a Principal Cauſe of all this their Calamity, none will doubt that believes what *Nehemiah* ſays. *What evil thing is this that ye do, and prophane the Sabbath? Did not your Fathers thus, and did not God bring all this evil upon us and upon our City! Yet ye bring more wrath upon Iſrael by prophaning the Sabbath.* And it is more than probable that for this very ſin, as well as for many others, *God* rejected the Remnant of *Juda*, and permitted them to be diſperſed by the *Romans*, and ſuffered their *Sanctum Sanctorum* and their *Holy City* to be laid level to the Duſt, and not one Stone left upon another. Chap. xiii. 17, 18.

33. What remains then but that we take warning hence to be more Religiouſly Obſervant of this Sacred Day, that we may like the Obedient *Iſraelites* be the Darlings and Favourites of Heaven; that we may attract the Divine Overſhadowing, and win *God* himſelf to be our Sheild, our Buckler, our Refuge, our Defence and our Invincible Rock on every ſide of us? But if we ſhould (which *God* forbid) perſiſt in our Impieties, and continue in *prophaning the Lords-Day*, can we expect to eſcape better than the beloved people of *God* did? Can we expect he will be more favourable to the *Ingrafted than to the Natural Branches*? They were his *choſen People*, his *peculiar Flock*, and the *Lot of his Inheri-*

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rance; and did he write ſuch bitter things againſt them, and can we imagine He will be partial to *Us?* No certainly, our Crimes are Equal and ſo will our Puniſhments be too. He will add greater Plagues to what we have already felt, and make our Puniſhment as *Univerſal* and *General* as is our Guilt. This Land has already met with particular Judgments, which have reigned in thoſe Places where the *Lords Day* has been moſt prophaned: The *Plague*, the *Fire* and the *Sword* have already been our Portion, *Diviſions* and *Schiſms*, *Factions* and *Rebellions* have already been the *Whips* and *Scorpions* wherewith we have been ſcourged and wounded. What remains but that for our Obſtinate Perſeverance in this as well as in other *Crying Sins* our *Goodly Land* be given over as a Prey unto our Enemies, that our *Heritage* as it is defiled, become alſo full of Devaſtations; that our *Candleſtick* ſhould be removed, that our *Churches* ſhould be thrown down, and *that we ſhould be forced in a Strange Land to wander from Sea to Sea, and from the North even to the Eaſt to ſeek the Word of God, and ſhall not find it.* Oh let the terror of theſe thoughts affrighten us to our Duty, and if we have any regard for *our ſelves*, and are not concerned whether *we are ſaved* or *damned*, whether *we proſper or go backward in our Affairs*, *whether our Minds are Spiritualized or no*, whether the *Sence of Religion be upheld or loſt in us*: Yet as we regard the *Welfare*, *Peace and Tranquility of the Society* wherein we live, as we would not have that involved in a Common Heap of Ruin and Deſtruction,

Amos viii. 12.

ction, as we would not willingly be the Cauſe of our Poſterities Misfortune, nor expoſe our innocent Babes to the rage of the Adverſary; let us run into *God's Houſe*, embrace his *Mercy*, embrace his *Ordinances*, *honour his Holy Name* and *his Word*, *obey his Commands*, *fulfill all Righteouſneſs*, and *ſanctifie his moſt Holy Day*. *Let us break off our Sins by Repentance*, and ſtop thoſe Judgements which threaten us; who knows but the *Lord* will have *Mercy*, and will repent him of the Evil that he hath deſigned againſt us? that he will diſpel the Clouds, and make the *Sun of Peace and Righteouſneſs* to break out upon us, making us rejoyce for the time wherein we have ſuffered Adverſity.

To this End it would not be amiſs to cry out, *From Hardneſs of Heart*, *from Contempt of thy Holy Word and Commandments*, *from Fornication and all other Deadly Sin*, *from Intemperance and Prophaning of thy moſt Holy Day*, *from all the Judgments which we have moſt righteouſly deſerved*, *from Lightning and Tempeſt*, *from Plague*, *Peſtilence and Famine*, *from Battle and Murder*, *and from ſudden Death*, Good Lord Deliver us! *And O* Bleſſed, Adorable and Glorious Trinity, *Remember not our Offences*, *nor the Offences of our Fathers*, *neither take thou Vengance of our ſins*, *but* Spare us Good Lord! Spare *thy People*, *whom thou haſt redeemed with thy moſt precious Blood*, *and be not angry with us for ever*. *Have mercy upon us*, *Have mercy upon us*, *Have Mercy upon us moſt* Merciful Father! *Save and Deliver us from all our Sins*; *Confirm and Strengthen us in all Goodneſs*, *and bring us at length to Life Eternal*. Amen, Amen!

The

A Modeſt Advice to the Miniſters and Civil Magiſtrates.

TO make the preceding Diſcourſe the more Effectual, it might perhaps be expected that I ſhould add ſomething to the *Miniſters* and *Civil Magiſtrates* of this *Church* and *Kingdom*; and that I ſhould ſhew how far both of them are obliged in their ſeveral Stations (the one by the Sword of the Spirit, the other by that of Juſtice) to do what in them lies to ſuppreſs the Reigning Immoralities of the preſent Age. Of which the Vices ſpoken againſt in the foregoing Treatiſe are not the leaſt in Reality, tho they may be ſo in all outward appearance, by reaſon of that little notice the unthinking World takes of them.

To the *Miniſters* of our *Church* there is a very little need to ſay any thing. For beſides thoſe Worthy and Reverend *Prelates*, whom (*God's Providence*, and the Care and Piety of our *Princes* has placed at the Helm) there is a *Clergy* under them, that for Learning, Virtue and Sincere, not meerly formal Devotion, we may dare all the *Churches* in Chriſtendom to ſhew its equal. Our whole Nation, and eſpecially the *Metropolis* thereof, has many of thoſe pious Souls, whoſe Lives and Doctrines go hand in hand to ſtem that

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torrent of Atheiſm and Prophaneſs which has of late years been ſo Impetuouſly breaking in upon us. Their Practical Preaching, and Moral but withall moſt Excellent Diſcourſes now in Print (concerning the Reaſonableneſs of the Chriſtian Religion, the Lovelineſs of all that is Good and Virtuous, and the Deformity of all that is Bad and Vicious, with the like) is ſufficient proof of their Zeal for the Honour of God and the Good of His Church: So that we ſhould wrong them if we thought they ſtood in need of Inſtructions to Direct them, or of Motives to Incite them to do a Duty which is ſo Incumbent upon them, as to preſs home for a *Reformation* of this Degenerate Kingdom, when the Glory of their Great Maſter is ſo nearly Concerned therein.

But amidſt theſe Excellent Perſons, there are (it muſt be Confeſſed) ſome others that give too open a Scandal to our Holy Religion by their Vile Principles and their Viler Practices. *Some* of theſe are notoriouſly Bad, and live in Direct Oppoſition to what they are bound to Preach to others: Whilſt *Others* ſpend their time in dry Notions and inſipid Controverſies, which profit their Congregations but very little, if any thing at all.

As for the *firſt*, if the Common Obligations they lie under as Men endued with Reaſonable Souls, if the ordinary Ties of Chriſtianity they are bound with in their Baptiſm, or if the extraordinary Ones they are obliged with in their Ordination are not of force to put them upon mending theſe their Irregularities; yet 'tis hoped the Example of the more Strict and Conſcien-

ous will shame them to some degree of fervour, and cause them to put on the *Form* at least, if they will not the *Power* of Godliness. But if that will do no good upon them, yet 'tis presumed the Worthy *Fathers* of the *Church* will by their Care and Inspection either remove those that are a Publick Shame unto it; or else prevent the Like Mischief for the future, by admitting none into Holy Orders but such as they have sufficient Testimony of, that they will not by their unsanctified Lives give cause for *the contempt of the Clergy*. I say 'tis presumed the *Bishops* will in their several *Dioceses* take care of those things, which Confidence I ground upon those many excellent *Charges* which have of late been given in many *Visitations*. After all this I cannot but wonder how any one can so far offer violence to his Reason and Conscience, as to live in the Wilfull Breach of any known Duty, when he has so many upbraidings from all hands to check him, and stare his sins out of Countenance. What a dreadful Account they must give of their Cure, and that Charge of Souls which is committed to them *Sacred Writ* will sufficiently inform them; and what a weight lies upon their shoulders tho at present so little regarded by them, *Bishop Burnets Pastoral Care*, lately published, will put them in mind of, if they can give themselves but time to read it over, and calmly to consider thereon.

As for those who busie themselves about unprofitable Speculations and matters meerly Controvertal, 'twere to be wished they would leave off their Heats and Animosities, throw aside all Prejudice and Faction for this Sect or that Party,

and

and give over Quarreling and Disputing about Modes and Figures, about τὰ φαινόμενα of Religion, the Knowledge or Ignorance of which would neither promote nor hinder our Great Concern. 'Twere to be wished, I say, that they would lay aside all such Curious Niceties, and Disputable Points, fit for none but *Schoolmen* and wrangling *Sophisters* to employ their parts upon; and that they would reason of *Righteousness*, *Temperance* and *Judgment* to come, Preach up with the *Primitive Christians* the necessity and usefulness of a *Holy Life*, lashing *Vice* and protecting *Virtue* where e're they find it, tho their very *Patrons* were guilty of the one, and their greatest Enemies Masters of the other. Such profitable Rules of *Morality* would better become the Gravity of the *Preacher*, as well as suit with the Capacity, and Regulate the Lives and Practices of the *Audience*, than an unintilligible Discourse of an Hour or two long about the Particular Tenets of *Calvin*, *Arminius*, or some other Learned Sophister of the Church, which can neither Inform our Judgment, nor Influence our Manners, but only help us to call Names, and to cast Dirt into one anothers Faces. How much better would it be for all sides to forbear those Opprobrious Titles of *Calvinist* and *Arminian*, of *Antinomian* and *Antisidian* and the like, and endeavour to do that which might make us worthy of that one, Glorious Name of *Christian*. Could I but see that Spirit of Unity and Concord maintained in the Bond of Peace, could I but see the Primitive Golden days return once more upon the Stage, I should with a Chearful Heart, (like Old Simeon) sing my *nunc Dimittis* too.

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One that knows what Laws we have againſt *Profane Swearing* and *Curſing*, againſt *Drunkenneſs* and *Prophanation of the Lords-Day*, made with ſuch Care by the *Legiſlators* of *former* Ages, and Commanded to be put in Execution by the *Zealous Princes* of *This*, would wonder that the *Civil Magiſtrate* ſhould need one Word more to put him in Mind of Diſcharging his Duty. But notwithſtanding they have *Statutes* made to their very hands, and have had as much Incitements from *Above*, as Injunctions and a Royal Command comes to, yet we find matters at the ſame ſtand they were in, when we had no ſuch Opportunities put into our Hands. To think any *Juſtice of Peace* ignorant of his Duty, would be to charge him with want of Common Prudence, an affront I would not lay at any Mans Door: But I am more inclined to think that 'tis want of *Zeal* which makes ſo many remiſs and negligent in the Diſcharge of that Truſt, which the *Higher Power* has Committed to them. To ſuch therefore as are Backward in their Office I ſhall beg leave to offer ſome few Conſiderations which perhaps may prove Motives to ſtir them up to a Vigorous Execution of the Laws now in force againſt that horrid *Prophaneſs* and *Debauchery* which has overſpread the unhappy *Church* and *Nation*.

And *firſt conſider what 'tis God and Religion requires at your Hands.* He that raiſeth up whom he will, and caſteth them down again at his pleaſure, has not placed you in thoſe Poſts to make a great Figure of you, and for nothing elſe. He requires you ſhould be as much concerned for the Advancing of his Glory, as you

are

are for your own private Interests. 'Tis as much your Duty to punish an Offence against God, as to punish a Crime against the Publick, and yet we see the one Connived at, whilst the other is prosecuted with the utmost Rigor. But is it not a burning shame that the daily Affronts and Blasphemies offered against Heaven themselves pass'd by with silence, when at the same time a Lessening Expression against a Prince, or single Calumny against your selves, or a Scurrilous Reflection cast upon a Private Person, shall meet with all the Severity the Law in its largest Extent will allow of?

But Secondly, *Consider what 'tis you owe your Trust, from whence you derive your Authority.* The Commission they have given you extends to the offences mentioned in the foregoing Treatise, as well as to any other whatsoever. And as if that were not sufficient, how careful have they been by Letters and Proclamations to put you in mind of your Duty in this Particular. And can you Affront their Authority by slighting and contemning their Orders and Injunctions? Think what a base reflection you cast upon them, and how uncivil (to say no worse) you have been by your Connivance and Neglect.

Thirdly, *Consider what 'tis your Country requires of you.* She expects you should not stand as Cyphers, nor bear the Sword of Justice in Vain, but that you should administer it to the punishment of Wickedness and Vice, and to the maintenance of true Religion and Virtue. Those who among the Romans Rescued the Commonwealth from Tyranny and Oppression were

justly stiled *Fathers of their Country*, our Kingdom is at present overawed with the Tyranny of Prophaneness and Debauchery, and none but God knows what the fatal consequences of it may prove; Now if you would (Gentlemen) undertake an Enterprize worthy English Men and Christians, if you desire the Peace and Tranquility of your Country, and would do something that might render your Memories famous to succeeding Generations, you can do nothing better than in your several Stations to Redeem the Nation from the Thraldom of those Pernicious Vices under which it lies, and so Divert those Judgements we have just cause to fear will fall upon us, if we continue Obstinate and Rebellious.

But *Lastly*, (that it may not be too long) *Consider what the your Oaths taken with all the Solemnity Imaginable oblige you to.* I shall not here repeat at length all that a *Justice of Peace* is bound to do; it may suffice to take notice that he is engaged to Convict all Offenders against the known Statutes of the Realm, of which he shall have any Cognizance: and not to refuse upon Due and Lawful Information to bring any Offender to Condign Punishment out of *Fear*, *Partiality*, *Prejudice* or *Interest*. I hope there is scarce a Gentleman in the Commission of the Peace but will lay these things to heart; and will not, when he Considers seriously what it is, that *God*, *their Majesties*, *his Country*, and *his own Conscience* exacts from him, be any more negligent in the Discharge of that Trust which is reposed in him.

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I have been warm in this point, but with all as short and as modest as possible: I hope the Gentlemen will pardon the little sallies of a well grounded and well-intended Zeal, since my Design was not to affront any, but purely to excite those who have been hitherto Remiss to be more vigorous in Executing the Laws against Prophaneſs and Debauchery for the future. So that not one Tittle of this Discourse is directed to such Worthy Persons who (tho too few in number) are to the Commission of the Peace all over the Kingdom, and have given sufficient Testimony of their *Prudence* and *Zeal* by those excellent *Orders of Sessions* which here and there have been issued out in those Places, where the Good have been the Prevailing Party.

But how can the Justices of Peace suppreſs those Immoralities, since let them be never so forward, 'tis impoſſible for them to know of every offence unleſs the under Officers, whose Duty it is to make enquiry after the Breach of the Laws, give in their Informations; And that tho they may issue out their Warrants, yet if the Conſtable, or Overſeer, or any other Officer be negligent in executing them, what will their Care ſignifie? To which I answer, that 'tis too notorious how Careleſs and Remiſs all *under Officers* are, as well in giving in their Informations, as in executing the Warrants and Levying the Penalties accordingly; and 'tis no wonder they should be so, since they are like to get nothing by their Office, but hard Words and a few Curses, which is but a small Encouragement to those little hearted Creatures, who for the most

part know not what the Pleasure or Profit of a Good Conscience resulting from an Honest discharge of Duty means. However this their Neglect excuses not the *Justice*, but rather reflects upon his Conduct, who will not, when 'tis in his Power, make those Instruments of Justice more Careful and Diligent in their Respective Offices. For there are Laws whereby he may correct their Negligence, as well as any other Crime whatsoever.

That these *Inferiour Officers* may not pretend Ignorance, I have hereunto subjoyned an *Abridgment* of those *Statutes* which are now in force against the daring Wickedness of these times; which may not only be of some use to them to inform them of part of their Duty, but also may be serviceable to others who either have not mony enough to buy, or not time enough to run over the Voluminous *Statute Book*. I have likewise added the *Queens Letter to the Justices of Middlesex*, their *Order* thereupon, and their *Majesties Proclamation* since, to shew what Encouragement we have from them to set about a *Speedy Reformation*.

Again

Against Prophane Swearing and Cursing.

21 Jac. I. Cap. 20.

FOrasmuch as all Prophane Swearing and Cursing is forbidden by the Word of God, Be it Enacted, &c. That no Person shall prophanely Swear or Curse, and that if any person shall be convicted of the said Offence in the hearing of any Justice of the Peace, Mayor, Bayliff or Head-Officer of any City or Town Corporate; or by the Oaths of two Witnesses, or by the Confession of the Offender before any Justice of Peace, Mayor, &c. Then the Party for every such Offence of which he is Lawfully Convicted as aforesaid, shall forfeit the sum of twelve pence to the use of the Poor of the Parish, where the Offence shall be committed: which sum the Constable, Church-Wardens and Overseers of the Poor of that Parish shall Levy by Distress and Sale of Goods, rendring the Overplus to the Offender. And in Default of such Distress the Offender, if above the Age of twelve years, shall stand in the Stocks for every such Offence the space of three hours; if under the age of twelve years then the Party shall be whipped by the Constable, or by the Parent or Master in his Presence.

That if any Officer be sued for Levying the Penalty, or for Whipping or setting in the Stocks, then the said Officer shall plead

the General Issue, and if it is found against the Plaintiff, then the Officer as Defendant shall be allowed Costs.

Provided, That the Offence be Complain'd of within twenty days after it be Committed.

Be it further Enacted, That this Statute be read twice every year in every Parish Church by the Minister after Evening Prayer. 3. *Car.* 1. *Cap.* 4. this Statute was continued. And 17. *Car.* 1. *Cap.* 4. Made perpetual.

Against Perjury.

2 Eliz. Cap. 9.

BE it Enacted, that whosoever shall suborn or procure any Witnesses by any sinister and unlawful means to give any Evidence or to Testifie in perpetuam rei memoriam, before any Court of Record, shall for the said offence upon Lawful Conviction thereof, forfeit the Sum of Forty Pounds, and in Defect of such Forfeiture, shall suffer Imprisonment for the space of six Months without Bail or Mainprise, and stand in the Pillory for the space of one whole Hour: That no such Offender be thenceforward Received as a Witness before any Court of Justice, till such Judgment given against him be reversed.

That whoever shall Commit any Wilful Perjury by his Depositions in any Court of

of Record aforesaid, being examined Ad perpetuam Rei Memoriam, shall being Lawfully Convicted of such Offence forfeit the Sum of twenty Pounds, and suffer Imprisonment for six Months without Bail or Mainprise, and be disabled for ever after from being a Witness till the Judgment against him be Reversed.

That in defect of such Forfeiture of twenty Pounds every such Offender shall stand in the Pillory, and have both his Ears nailed.

That the one Moiety of the Forfeiture aforesaid go to the Crown, the other Moyety to the Person or Persons that shall be wronged by such Offence, and who will sue for the same.

That the Judge of such Courts where the Offence is committed, the Justices of Assize and Goal Delivery in their several Circuits, and the Justices of Peace in every County shall have Authority to determine the Offences aforesaid.

That the Justices of Assize at every Circuit shall make open Proclamation of this Statute twice a year, viz. in the time of their Sittings, so that none may pretend Ignorance of the same.

Provided that this Statute extend not to any Court Ecclesiastical, nor to the Restraining the Power given by Act of Parliament made in the time of King Henry the seventh to the Lord Chancellor of England and others of the Kings Council. 29 Eliz. 5. made perpetual.

Parish. 1 Jac. 1. Cap. 5. Continued. And 21 Jac. 1. 28.

Against Drunkenness and Tipling.

4 Jac. 1. Cap. 5.

FOrasmuch as Drunkenness is the Root and Foundation of all other Enormious Sins, as Murther, Fornication, Adultery, and the like: Be it Enacted that whosoever shall be Convicted thereof by the Oath of one or more Lawful Witnesses, shall for the said Offence forfeit the sum of five shillings within one week next after the Offence to the use of the Poor of the same parish: which penalty if the Offender refuse or neglect to pay, then Distress to be made upon his Goods, and in Default of such Distress to set him or her in the Stocks the space of six hours.

That if any Constable or other Inferior Officer of the Parish where the Offence is committed shall neglect the due execution of such Offender, then every Officer so offending shall forfeit the sum of ten shillings to the use of the Poor aforesaid, to be levied by Distress by any other person having a Justices or any other Head Officers Warrant.

That every one who shall be convicted of Tipling in any Inn, Victualing House, or Ale House being in the same City, Town, Village or Hamlet of which they are Inhabitants,

bitants, saving in the cases provided and limited by one Act of Parliament made in the first Session of this present Parliament, shall for every such Offence forfeit the sum of three shillings and four pence to the use of the poor of that parish where the Offence shall be committed; and in Default of such Forfeiture the Offender shall stand in the Stocks the space of three hours.

That all such Offences be diligently enquired into and presented before the Justices in their several Circuits, the Justices of Peace in their Quarter, or Petty Sessions, the Mayors, Bayliffs, and other Head Officers, by all Constables, Church Wardens, Headboroughs, Tithingmen, Ale-Conners and Sidesmen according to their Charge in their Oaths.

That for their second Offence of Drunkenness the party be bound over to his Good Behaviour.

Provided that this Statute extend not to restrain the Ecclesiastical Jurisdiction, nor to prejudice the Liberties of the two Universities.

Provided also that no man be punished twice for the same Offence, and that none be punished but what are convicted within the space of six months after the Offence is committed. This Statute made perpetual 21 Jac. 1. Cap. 7.

Against

Against the Prophanation of the Lords-Day, commonly called *Sunday*.

29 Car. 2.

ALL Laws in force concerning the Observation of the Lord's Day, are to be put in execution: This day is by every one, to be sanctified and kept holy, and all Persons must be careful herein to exercise themselves in the Duties of Piety, and true Religion publickly; and every one on this day (not having a reasonable Excuse) must diligently resort to some publick place where the Service of God is exercised, or must be present at some other place (allowed of by Law) in the Practice of some Religious Duty, either of Prayer, Preaching Reading or Expounding of the Scriptures, or Conference upon the same, as also privately.

1 *Will. and Mary.*

Such as repair not to Church, &c. on Sundays and Holy-days, are Recusants. Twelve Pence for every default, to be levied by distress, or to be committed to some Prison, until the same be paid. 1 Eliz. 23 Eliz. 3 Jac. Cap. 1. 19 Eliz. Cap. 1.

Absenting for a Month, If a twelve month, or more, twenty pounds per month, and forfeiture of two parts in three of their Estates.

If any come not to the Sacrament of the Lords Supper once a year. Their Names and Surnames to be presented: Forty

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shillings reward to such as present them. 3 Jac. Cap. 4.

None shall speak or do any thing in Contempt of the most Holy Sacrament. By Oath of two lawful Witnesses, by three Justices Quorum un. to be bound over and prosecuted in Sessions. 1 Ed. 6. Cap. 1.

Whosoever shall disturb any Preacher allowed, in his open Sermon or Collation, or be procuring or abetting thereunto, or shall rescue, &c. any Offender, &c. Accusation must by two Witnesses, or Confession, To be committed by any Justice of the County to safe Custody, and within six days the said committing Justice, with one other Justice (if the Offender upon examination shall be found Guilty) shall commit him to Goal without Bail, &c. for three Months, and farther to the next Quarter Sessions, 1 M. Cap. 3.

Such as meet or assemble out of their own Parish upon the Lord's Day, for any Sports or Pastimes whatsoever, or such as shall use any unlawful Exercise or Pastime in their own Parish upon the Lord's Day, three shillings and four pence to the Poor, where, &c. to be levied by distress and sale, restoring the Overplus, &c. and for want of distress, to be sent to the Stocks for three hours, but they must be questioned within a month. 1 Car. Cap. 1. 3 Car. Cap. 4.

If any Carrier, Waggoner, &c. with Horse, Wain or Cart, or Driver with Cattle shall travel upon the Lord's Day by themselves, or any other for them, twenty shillings for

ever

every offence, to be levied by distress and sale to the use of the poor. 3 Car. Cap 1.

If any Butcher, or any other for him, shall kill or sell any Victuals upon the Sunday, one Witness view or Confession, he shall forfeit 6s shillings and eight pence, if questioned within six months, to be levied, &c. or may be sued for in Sessions, &c. 3 Car. Cap. 1.

If any Shoe-maker shall go with intent to sell any Boots, Shoes, &c. on the Sunday, he shall forfeit such Goods, and three shillings and four pence for every pair. 1 Jac. Cap. 22.

If any person of the age of fourteen shall on the Lords Day, or any part thereof, do any worldly labour, &c. except works of Necessity and Charity, shall forfeit five shillings for every offence. 29 Car. 2. Cap. 7.

If any person shall cry, shew forth, or put to sale any Wares, Fruit, Goods, &c. except Milk only, before the hours of nine in the morning, and after four in the afternoon he shall forfeit the said Wares, Fruit, Goods &c. to the use of the poor. 29 Car. 2. Cap. 7.

No Drover, Horse-courser, Waggoner, Butcher, Higler, or any of their servants, shall travel or come to their Inns on the Lords Day, shall forfeit twenty shillings for every offence. 29 Car. 2. Cap. 6.

No person shall use to travel upon the Lords Day with any Horse, Boat, Wherry, &c. except allowed by one Justice of Peace so to do, by View, Confession, or one witness, the forfeiture is five shillings for every offence: The Conviction upon this Statute

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must be before any Justice of the County, &c. who shall give warrant to the Constables, &c. to seize the Goods shewed, &c. and to levy the Forfeitures by distress: and for want of distress, to put the Offender in the Stocks for two hours: the Justices, &c. may reward the Informer out of the Forfeitures, not exceeding the third part. 29 Car. 2. Cap. 7.

This Act extends not to dressing of Meat in Cooks Shops, Inns or Victualing-Houses.

The Queens Letter.

TRusty and Well-beloved, We Greet you well. Considering the great and indispensible Duty incumbent upon us, and to promote and encourage a Reformation of the Manners of all our Subjects, that so the Service of God may be advanced, and those Blessings be procured to these Nations, which always attend a Conscientious Discharge of our respective Duties, according to our several Relations, We think it necessary, in order to the obtaining of this Publick Good, to recommend unto you the putting in Execution, with all Fidelity and Impartiality, those Laws, which have been made, and are still in force against the Prophanation of the Lords-Day, Prophane Swearing and Cursing, Drunkenness, and all other lewd, enormous and disorderly Practices, which by a long continued Neglect and Connivance of the Magistrates and Officers concerned, have universally spread themselves, to the Dishonour of God and the Scandal of our Holy Religion; whereby it is now become the more necessary for all Persons in Authority, to apply themselves with all possible Care and Diligence

to

to the suppressing of the same. We do therefore hereby charge and require you to take the most effectual Methods for putting the Laws in Execution, against the Crimes above-mentioned, and all other Sins and Vices, particularly those which are most prevailing in this Realm; and that especially in such cases where any Officers of Justice shall be guilty of any of those Offences, or refuse or neglect to discharge the Duty of his place for the suppressing them, that so such Officer by his Punishment may serve for an Example to others. And to this end we would have you be careful and diligent in encouraging all Constables, Church-wardens, Headborroughs, *and all other* Officers and Persons *whatsoever, to do their part in their several Stations, by timely and impartial* Informations and Prosecutions *against all such Offenders*, for preventing those Judgments, which are solemnly denounced against the Sins above-mentioned. *We cannot doubt of your performance hereof, since it is a Duty to which you are obliged by Oath, and are likewise engaged to the discharge of it, as you tender the Honour of Almighty God, the flourishing condition of his Church in this Kingdom, the continuance of his Holy Religion among us, and the Prosperity of the Country. And so we bid you farewell. Given at our Court at* Whitehall, *the* 9th. *day of* July, *in the Third Year of our Reign.*

To our Trusty and Well-beloved the Justices of the Peace for our County of Middlesex at Hick's Hall.

By Her Majesties Command.

Nottingham.

The

The Late Order of the Justices of Middlesex, *for suppressing Prophaneſs and Debauchery.*

WHereas their Majeſties, both by their ſeveral Letters and Proclamations, have from time to time been graciouſly pleaſed to declare their earneſt deſire, That all the Laws againſt Vice and Prophaneſs be duly Executed, and have expreſſly Commanded us Their Majeſties Juſtices of the Peace of this County, to take the moſt effectual Care for the due Execution thereof: And whereas this Court in perſuance of Their Majeſties Commands, have by their Order, bearing date the Tenth Day of *July* laſt, Commanded all High Conſtables, Petty Conſtables, Headburroughs, Church-Wardens and other Officers within this County, to Uſe their utmoſt Diligence, for bringing to condign Puniſhment all the Offenders againſt the ſaid Laws, which upon the Oaths of divers credible Witneſſes (as we are informed) hath through the diligence of the Officers, in divers parts of this County had this good effect, that many Houſes of diſorderly Tipling, Debauchery and Gaming have been ſuppreſſed, and very great Numbers of Bawds, Whores, and other Lewd Perſons, prophane Swearers, Curſers Drunkards, and Prophaners of the Lords day, have been Convicted and Puniſhed according to Law; Yet notwithſtanding in ſome other parts of this County, through the Negligence, Connivance and Evil Practices of the Conſtables, Headburroughs, Church-Wardens and other inferior Officers of ſuch Places, the Offences aforeſaid have re-

received great incouragement, and such Lewd Offenders as had been to suppressed, have been yet received and permitted there to continue such their Lewd Practices. This COURT therefore taking the same into their serious consideration, and being stedfast in their Resolutions effectually to carry on a Reformation of manners, by the due punishment of the several Offences aforesaid, in all parts of this County, the same being a Work acceptable to Almighty God, and so earnestly and piously recommended by Their Majesties, Doth Order and Strictly Require, all High Constables, Petty Constables, Headboroughs, Church-Wardens, and all other Officers, to be diligent in making more frequent Searches after such as keep Houses of disorderly Tipling, Debauchery and Gaming, and such as haunt the same, and of the said Offenders and of all prophane Swearers, Cursers, Drunkards and Prophaners of the Lords Day, and to give due information thereof from time to time, to some One of Their Majesties Justices of the Peace of this County. That no Partiality, Connivance or underhand Practices, by Private Notice to Offenders, or any other way by such Officers, may prevent the conviction or Detection of them, but that the several Offenders may be punished, according to Law. And whereas the publick Sports, and playing of Boys and others, on the Lords Day, in Church-yards and elsewhere is a great Contempt to the Worship of God, and tends to the Corruption of Youth; The said Officers are therefore hereby Ordered and Required to take notice on the said days, of such Offenders, and to disperse and

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Prophaners of the Lords day, or to apprehend them, and to bring them before One of Their Majesties Justices of the Peace for this County; that they may be proceeded against according to Law; And we being resolved to proceed with all due strictness against all such Officers as shall be found faulty in the due observance of this our Order do recommend it to all persons who shall at any time hereafter have Knowledge of any of the Offences aforesaid, or of any neglect or undue Practice of any Officers aforesaid, whereby the Conviction or Punishment of any of the said Offences shall be hindred, or avoided, that they will give timely Information thereof, to some One of Their Majesties Justices of the Peace of the said County, from whom they shall receive all due Incouragement; And whereas the keeping of Musick Houses of late practised in several publick Taverns and Ale-Houses within this County, to which there is a great Resort of Idle and Dissolute Persons, is of very ill Consequence, and tends to the Debauching and Ruin especially of the younger sort of people, of both Sexes, and doth also occasion many Quarrels and Riots, to the great disturbance of the publick Peace. It is hereby further Ordered that the several Officers aforesaid, do make a due Return to some Justice of the Peace in their respective Division of the Christian Name, Sir-name and Place of abode, of all Persons keeping the said Musick Houses, and of such as frequent the same, to the end they may be prosecuted according to Law; And it is further Ordered by this Court, that the Clerk of the Peace for this County do forthwith cause this

Order to be Printed and Affixed upon the great Gates of *Hick's Hall*, the Church Doors, and all other publick Places of each Pariſh within this County, and diſtributed to the ſeveral High-Conſtables within this County, who are Ordered by this Court forthwith to ſend the ſame to the ſeveral Petty Conſtables, Church-wardens and Headboroughs within their ſeveral Divitions, to the end Publick Notice may be taken thereof.

By the King and Queen, a Proclamation againſt Vitious, Debauched and Prophane Perſons.

AS we cannot but be deeply ſenſible of the great goodneſs and mercy of Almighty God (by whom Kings Reign) in giving ſo happy ſucceſs to our endeavours for the reſcuing theſe Kingdoms from Popiſh Tyranny and Superſtition, and in preſerving our Royal perſons, ſupporting our Government, and uniting the Arms of moſt of the Princes and States in Chriſtendom againſt our Common Enemy (ſo we are not leſs touched with a Reſentment, that (notwithſtanding theſe great Deliverances) Impiety and Vice do ſtill abound in this our Kingdom: And that the Execution of many good Laws, which have been made for ſuppreſſing and puniſhing thereof, have been groſly neglected, to the great diſhonour of God and our Holy Religion: Wherefore, and for that we cannot expect increaſe or continuance of the Bleſſings we and our ſubjects enjoy, without providing Remedies to pre-

prevent the like Evils for the future, we judge our selves bound by the duty we owe to God, and the care we have of the people committed to our Charge, to proceed in taking some effectual Course therein: And being thereunto moved by the pious Advices of our Arch Bishops, we have thought fit, by the advice of our Privy Council, to issue this our our Royal Proclamation, and to declare our princely intention and resolution, to discountenance all manner of Vice and Immorality in all persons from the highest to the lowest degree in this our Realm. And we do hereby for that purpose straightly Require, Charge and Command all and singular our Judges, Mayors, Sheriffs, Justices of the Peace, and all other Officers Ecclesiastical and Civil, in their respective stations, to execute the Laws against Blasphemy, Prophane Swearing and Cursing, Drunkenness, Lewdness, Prophanation of the Lords-Day, or any other dissolute, immoral or disorderly practices as they will answer it to Almighty God, and upon pain of our highest Displeasure. And for the more effectual proceedings herein, we do hereby Direct and Command our Judges of Assizes, and Justices of the Peace to give strict Charges at the respective Assizes and Sessions, for the due prosecution and punishment of all persons that shall presume to offend in any the kinds aforesaid; And also of all persons that, contrary to their Duty shall be Remiss or Negligent in putting the said Laws in Execution.

FINIS.

A Catalogue of some New Books, the three first never Published before this Michalmas *Term* 1692. *and most of the others published but a little before in the same year; all Printed for, and Sold by* Tho. Salisbury, *at the* King's Arms *next St.* Dunstan's *Church in* Fleetstreet.

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4.

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